

THE PROPHET MUHAMMAD (saas)

HARUN YAHYA

People today, and the young in particular, take many individuals as role models, imitate the way they behave, speak and dress, and try to be like them. Yet, since the great majority of these people are not on the right road themselves, they lack proper morality and attitudes. A Muslim needs to try to emulate the behavior and the morality of the Prophet Muhammad (saas), who was sent to mankind as the last prophet. He was a living example of the sublime morality of Allah's last revelation. He was a friend of Allah and inspired humanity by his nearness to Him. Allah confirms that in a verse:

> You have an excellent model in the Messenger of Allah, for all who put their hope in Allah and the Last Day and remember Allah much. (Surat al-Ahzab: 21)

Although we have never seen the Prophet (saas), we can still do our very best to come to know his exemplary behaviour, his sayings and the pleasing morality he displayed, by means of the verses of the Qur'an and the hadiths. We can try to be like him, in order to be close to him in the hereafter.

The aim in writing this book is to introduce various characteristics of the Prophet Muhammad (saas), by revealing his devotion, superior morality and noble character.

ABOUT THE AUTHOR



The author, who writes under the pen-name Harun Yahya, was born in Ankara in 1956. He studied arts at Istanbul's Mimar Sinan University, and philosophy at Istanbul University. Since the 1980s, the author has published many books on political, faith-related and scientific issues. Greatly appreciated all around the world, these works have been instrumental in helping many to return their faith in Allah, and, in many others, to gain a deeper insight into their faith. Harun Yahya's books appeal to all kinds of readers, regardless of their age, race, or nationality, for they focus on one objective: to broaden the reader's perspective by encouraging him or her to think about a number of critical issues, such as the existence of Allah and His unity, and to live by the values He prescribed for them.

بسم الله الرحمن الرحيم

الله
رسول
محمد

TO THE READER

The reason why a special chapter is assigned to the collapse of the theory of evolution is that this theory constitutes the basis of all anti-spiritual philosophies. Since Darwinism rejects the fact of creation, and therefore the existence of Allah, during the last 140 years it has caused many people to abandon their faith or fall into doubt. Therefore, showing that this theory is a deception is a very important duty, which is strongly related to the religion. It is imperative that this important service be rendered to everyone. Some of our readers may find the chance to read only one of our books. Therefore, we think it appropriate to spare a chapter for a summary of this subject.

In all the books by the author, faith-related issues are explained in the light of Qur'anic verses, and people are invited to learn Allah's words and to live by them. All the subjects that concern Allah's verses are explained in such a way as to leave no room for doubt or question marks in the reader's mind. The sincere, plain and fluent style employed ensures that everyone of every age and from every social group can easily understand the books. This effective and lucid narrative makes it possible to read them in a single sitting. Even those who rigorously reject spirituality are influenced by the facts recounted in these books and cannot refute the truthfulness of their contents.

This book and all the other works by Harun Yahya can be read individually or discussed in a group. Those readers who are willing to profit from the books will find discussion very useful in that they will be able to relate their own reflections and experiences to one another.

In addition, it is a great service to the religion to contribute to the presentation and circulation of these books, which are written solely for the good pleasure of Allah. All the books of the author are extremely convincing, so, for those who want to communicate the religion to other people, one of the most effective methods is to encourage them to read these books.

It is hoped that the reader will take time to look through the review of other books on the final pages of the book, and appreciate the rich source of material on faith-related issues, which are very useful and a pleasure to read.

In them, one will not find, as in some other books, the personal views of the author, explanations based on dubious sources, styles unobservant of the respect and reverence due to sacred subjects, or hopeless, doubt-creating, and pessimistic accounts that create deviations in the heart.

The letters "saas" used after the Prophet Muhammad's name are abbreviations for the words "Salla Allahu 'Alaihi Wa Sallam," which means "may the blessing and the peace of Allah be upon him." When the name of Prophet Muhammad is mentioned, a Muslim is to respect him and invoke this statement of peace upon him.

THE PROPHET MUHAMMAD (SAAS)

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About The Author

The author, who writes under the pen-name HARUN YAHYA, was born in Ankara in 1956. Having completed his primary and secondary education in Ankara, he then studied arts at Istanbul's Mimar Sinan University and philosophy at Istanbul University. Since the 1980s, the author has published many books on political, faith-related and scientific issues. Harun Yahya is well-known as an author who has written very important works disclosing the imposture of evolutionists, the invalidity of their claims and the dark liaisons between Darwinism and bloody ideologies such as fascism and communism.

His pen-name is made up of the names "Harun" (Aaron) and "Yahya" (John), in memory of the two esteemed prophets who fought against lack of faith. The Prophet's seal on the cover of the books is symbolic and is linked to the their contents. It represents the Qur'an (the final scripture) and the Prophet Muhammad, the last of the prophets. Under the guidance of the Qur'an and sunnah, the author makes it his purpose to disprove each one of the fundamental tenets of godless ideologies and to have the "last word", so as to completely silence the objections raised against religion. The seal of the final Prophet, who attained ultimate wisdom and moral perfection, is used as a sign of his intention of saying this last word.

All author' s works center around one goal: to convey the Qur' an' s message to people, encourage them to think about basic faith-related issues (such as the existence of God, His unity and the Hereafter), and to expose the feeble foundations and perverted ideologies of godless systems.

Harun Yahya enjoys a wide readership in many countries, from India to America, England to Indonesia, Poland to Bosnia, and Spain to Brazil. Some of his books are available in English, French, German, Spanish, Italian, Portuguese, Urdu, Arabic, Albanian, Russian, Serbo-Croat (Bosnian), Polish, Malay, Uygur Turkish, and Indonesian, and they are enjoyed by readers worldwide.

Greatly appreciated all around the world, these works have been instrumental in many people recovering their faith in God and in many others gaining a deeper insight into their faith. The wisdom, and the sincere and easy-to-understand style gives these books a distinct touch which directly effects any one who reads or studies them. Immune to objections, these works are characterized

by their features of rapid effectiveness, definite results and irrefutability. It is unlikely that those who read these books and give serious thought to them can any longer sincerely advocate the materialistic philosophy, atheism or any other perverted ideology or philosophy. Even if they continue to do so, it will be only a sentimental insistence since these books refuted such ideologies from their very foundations. All contemporary movements of denial are now ideologically defeated, thanks to the collection of books written by Harun Yahya.

There is no doubt that these features result from the wisdom and lucidity of the Qur'an. The author modestly intends to serve as a means in humanity's search for God's right path. No material gain is sought in the publication of these works.

Considering these facts, those who encourage people to read these books, which open the "eyes" of the heart and guide them to become more devoted servants of God, render an invaluable service.

Meanwhile, it would just be a waste of time and energy to propagate other books which create confusion in peoples' minds, lead man into ideological chaos, and which, clearly have no strong and precise effects in removing the doubts in peoples' hearts, as also verified from previous experience. It is apparent that it is impossible for books devised to emphasize the author's literary power rather than the noble goal of saving people from loss of faith, to have such a great effect. Those who doubt this can readily see that the sole aim of Harun Yahya's books is to overcome disbelief and to disseminate the moral values of the Qur'an. The success and impact of this service are manifest in readers' conviction.

One point should be kept in mind: The main reason for the continuing cruelty, conflict, and all the ordeals the majority of people undergo is the ideological prevalence of disbelief. This state can only be ended with the ideological defeat of disbelief and by conveying the wonders of creation and Qur'anic morality so that people can live by it. Considering the state of the world today, which leads people into the downward spiral of violence, corruption and conflict, it is clear that this service has to be provided more speedily and effectively. Otherwise, it may be too late.

It is no exaggeration to say that the collection of books by Harun Yahya have assumed this leading role. By the will of God, these books will be a means through which people in the 21st century will attain the peace, justice and happiness promised in the Qur'an.

All translations from the Qur'an are from *The Noble Qur'an: a New Rendering of its Meaning in English* by Hajj Abdalhaqq and Aisha Bewley, published by Bookwork, Norwich, UK. 1420 CE/1999 AH.

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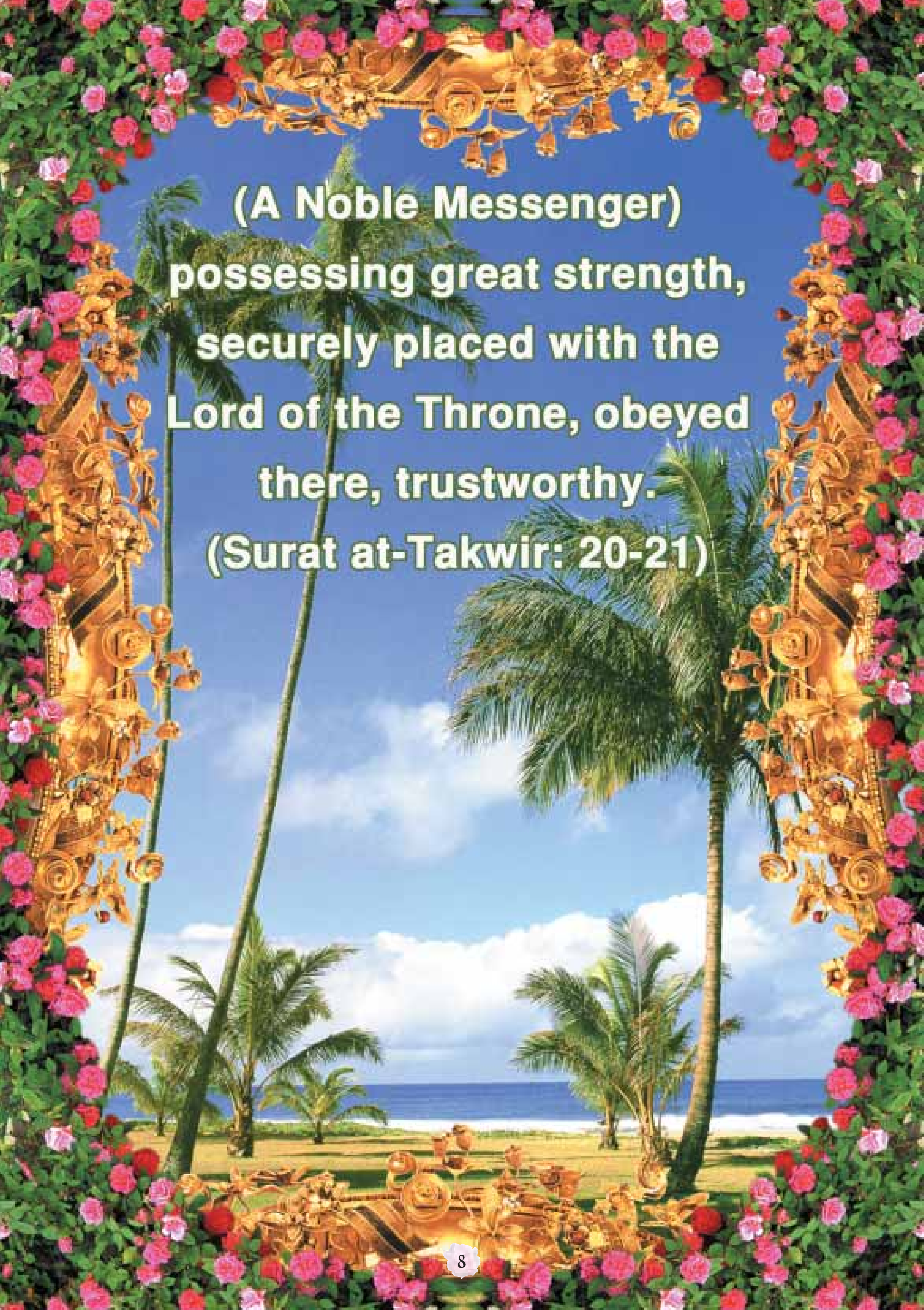
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(A Noble Messenger)
possessing great strength,
securely placed with the
Lord of the Throne, obeyed
there, trustworthy.
(Surat at-Takwir: 20-21)

Introduction

As a verse of the Qur'an reveals, **"… Muhammad is the Messenger of Allah and the Final Seal of the Prophets."** (Surat al-Ahzab: 40), the Prophet Muhammad (saas) was sent to mankind as the last prophet. He was a living example of the sublime morality of Allah's last revelation. He was a friend of Allah and inspired humanity by his nearness to Him. He was His representative, noble in His eyes, and a friend to all believers.

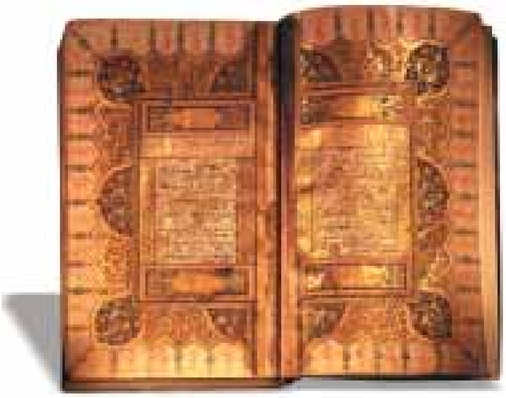
As Allah has revealed in another verse, "**We will impose a weighty Word upon you..."** (Surat al-Muzammil: 5), he charged His last prophet, Muhammad (saas) with a heavy responsibility. Due to the Prophet (saas)'s strong faith in Allah, he fulfilled that responsibility in the best possible way, called mankind to the path of Allah and Islam, and illuminated the way for all believers.

Although we have never seen the Prophet (saas), we can still do our very best to come to know his exemplary behavior, his sayings and the pleasing morality he displayed, by means of the verses of the Qur'an and the hadiths (the sayings and teachings of the Prophet (saas). We can try to be like him, in order to be close to him in the hereafter. People today, and the young in particular, take many individuals as role models, imitate the way they behave, speak and dress, and try to be

like them. Yet, since the great majority of these people are not on the right road themselves, they lack proper morality and attitudes. It is therefore a serious responsibility to lead people to the truth and the best morality and behavior. A Muslim needs to try to emulate the behavior and the morality of the Prophet Muhammad (saas). Allah confirms that in a verse:

You have an excellent model in the Messenger of Allah, for all who put their hope in Allah and the Last Day and remember Allah much. (Surat al-Ahzab: 21)

Like the Prophet Muhammad (saas), the other prophets were also role models for believers, and enjoyed Allah's good pleasure. Allah says in one verse:



There is instruction in their stories for people of intelligence. This [the Qur'an] is not a narration which has been invented but confirmation of all that came before, a clarification of everything, and a guidance and a mercy for people who believe. (Surah Yusuf: 111)

The aim in writing this book is to introduce various characteristics of the Prophet Muhammad (saas), by showing the superior features and qualities a society may enjoy when it adopts such a morality, thus encouraging others to adopt that same morality. As the Prophet (saas) has revealed in the hadith, *"Verily, I have left amongst you the Book of Allah and the Sunnah of His Apostle which if you hold fast, you shall never go astray,"*[1] a Muslim's two truest guides are the Qur'an and Sunnah (the practice of the Prophet Muhammad (saas)). The Prophet Muhammad (saas) was an example to all humanity with his morality, to which he called on mankind to live by. It was the Prophet (saas) who said *"I was sent to perfect good character"*[2] and *"By One in whose hand there is my life: None shall enter Paradise except one who has got good conduct."*[3]

Those Muslims who follow the way of the Prophet (saas) need to be foremost in their morality and behavior, and to invite others to adopt that same morality.


We only send the Messengers to bring good news and to give warning. Those who disbelieve use fallacious arguments to deny the truth. They make a mockery of My Signs and also of the warning they were given.
(Surat al-Kahf: 56)

Who could do greater wrong than someone who is reminded of the Signs of his Lord and then turns away from them, forgetting all that he has done before? We have placed covers on their hearts, preventing them from understanding it, and heaviness in their ears. Though you call them to guidance, they will nonetheless never be guided.
(Surat al-Kahf: 57)

The Superb Morality of the Prophet (saas) as Related in the Qur'an

In the Qur'an Allah has revealed that the Prophet (saas) possessed the finest morality, and says:

Nun. By the Pen and what they write down! By the blessing of your Lord, you are not mad. You will have a wage which never-fails. Indeed you are truly vast in character. So you will see and they will see which of you is mad. Your Lord knows best who is misguided from His Way and He knows best those who are guided. (Surat al-Qalam: 1-7)

Allah also revealed in that verse that the Prophet (saas) was a tireless toiler on His path. That demonstrates that he always displayed a pleasing morality, never departing from the way of Allah.

As the Prophet (saas)'s words *"The most perfect believer in respect of faith is he who is best of them in manners."*[4] make clear, morality is one the most important components of true faith. It is therefore an important religious duty to learn about and practice the very best examples of it.

This chapter will discuss a number of examples of that morality recommended by the Prophet (saas).

The Prophet (saas) practiced only that which was revealed to him

One of the most important characteristics, frequently mentioned with regards to the Prophet (saas) in the Qur'an, is that he only practiced what Allah revealed and asked of him, with no concern about what others might think. Important figures and members of other religions at the time wanted him to impose rules that would benefit them. Although these people were more numerous and powerful, the Prophet (saas) was punctilious about abiding by Allah's commandments and the Qur'an. Allah tells us the following in one verse:

When Our Clear Signs are recited to them, those who do not expect to meet Us say, "Bring a Qur'an other than this one or change it." Say: "It is not for me to change it of my own accord. I follow nothing except what is revealed to me. I fear, were I to disobey my Lord, the punishment of a Dreadful Day." Say: "Had Allah so wished, I would not have recited it to you nor would He have made it known to you. I lived among you



for many years before it came. Will you not use your intellect?" (Surah Yunus: 15-16)

In a number of verses of the Qur'an, Allah warned the Prophet (saas) about the conduct of his people. For instance:

And We have sent down the Book to you [Muhammad] with truth, confirming and conserving the previous Books. So judge between them by what Allah has sent down and do not follow their whims and desires deviating from the Truth that has come to you. We have appointed a law and a practice for every one of you. Had Allah willed, He would have made you a single community, but He wanted to test you regarding what has come to you. So compete with each other in doing good. Every one of you will return to Allah and He will inform you regarding the things about which you differed. Judge between them by what Allah has sent down and do not follow their whims and desires. And beware of them lest they lure you away from some of what Allah has sent down to you. If they turn their backs, then know that Allah wants to afflict them with some of their wrong actions. Many of mankind are deviators. (Surat al-Ma'ida: 48-49)



Hamid Aytac. A calligraphic inscription in the *celi thuluth* script. In a hadith, the Prophet (saas) stated that the best people are those who are useful to others.'

The Prophet (saas) told people repeatedly and determinedly to do nothing but that which Allah had revealed to him. One verse concerning this superior morality of the Prophet (saas) reads:

Say: "I do not say to you that I possess the treasuries of Allah, nor do I know the Unseen, nor do I say to you that I am an angel. I only follow what has been revealed to me." Say: "Are the blind the same as those who can see? So will you not reflect?" (Surat al-An'am: 50)

Alongside that determination and constancy in the way of Allah, the Prophet (saas) told people about the true religion in the best and most pleasing manner. Comparing the Prophet (saas) to the great majority of people will be very helpful in understanding his superior qualities. Most people, now as in the past, are consumed with desires, longings and passions. Although the great majority believe in religion, they are unable to overcome those obsessions. Instead of giving up those desires, they make concessions when it comes to their religious obligations. They fail to carry out some of those obligations out of concern, for instance, over what their spouses, relatives or friends might say. Or, they are unable to give up habits that are unacceptable to the religion. They therefore interpret religion according to their own interests, accept those rules which suit them, and reject those which do not.

The Prophet (saas) never made any concessions to what such people wanted. He conveyed the Qur'an to mankind with no alteration to what Allah had revealed, taking no one's personal interests into account, and did so simply in the spirit of fear of Allah. Allah speaks of the Prophet (saas)'s godliness (*taqwa*) in the Qur'an:

By the star when it descends, your companion is not misguided or misled; nor does he speak from whim. It is nothing but Revelation revealed, taught him by one immensely strong, possessing power and splendour [i.e., Gabriel]...(Surat an-Najm: 1-6)

Know that the Messenger of Allah is among you. If he were to obey you in many things, you would suffer for it.However, Allah has given you love of faith and made it pleasing to your hearts, and has made disbelief, deviance and disobedience hateful to you. People such as these are rightly guided. (Surat al-Hujurat: 7)

Who could do greater wrong than those who invent lies against Allah? Such people will be arrayed before their Lord and the witnesses will say, "Those are the ones who lied against their Lord." Yes indeed! Allah's curse is on the wrongdoers.
(Surah Hud: 18)

The Prophet (saas)'s trust in Allah: An example to all people

Those situations the Prophet (saas) was involved, as they are related in the Qur'an, demonstrate his resignation, and submission to Allah. For instance, the Prophet (saas)'s words when he and his friend were hiding in a cave after leaving Mecca are one of the finest examples of that submission. The Qur'an says:

If you do not help him, Allah did help him when those who disbelieved drove him out and there were two of them in the Cave. He said to his companion, "Do not be despondent, Allah is with us." Then Allah sent down His serenity upon him and reinforced him with troops you could not see. He made the word of those who disbelieved undermost. It is the word of Allah which is uppermost. Allah is Almighty, All-Wise. (Surat at-Tawba: 40)

Whatever the situation might have been, the Prophet (saas) always submitted to Allah, in the knowledge that there was beauty and goodness in all that He created. These words of the Prophet (saas) to his people as related in the Qur'an are a telling instance of that submission:

If good happens to you it galls them. If a mishap occurs to you, they say, "We made our preparations in advance," and they turn away rejoicing. Say: "Nothing can happen to us except what Allah has ordained for us. He is Our Master. It is in Allah that the believers should put their trust." (Surat at-Tawba: 50-51)

The Prophet (saas), by his submission to Allah, was an example to all

Muslims, and he warned that people would never have the power to alter anything that came from Allah:

> *"Everything is by decree—even incapacity and ability"*[5]
>
> *"… When you ask for anything ask it from Allah, and if you seek help in Allah. Know that if the people were to unite to do you some benefit they could benefit you only with what Allah had recorded for you, and that if they were to unite to do you some injury they could injure you only with what Allah had recorded for you. The pens are withdrawn and the pages are dry."*[6]

Every believer who abides by the Sunnah of the Prophet (saas) has to face every calamity with the same submission as he, and to have faith that there is beauty and good in everything. We must not forget that the Prophet Muhammad (saas), one of Allah's most God-fearing servants, was also tested with great difficulties and trying circumstances.

There were people ready to create various kinds of difficulty in the communities he addressed. They tried to plot against the Prophet (saas) by behaving hypocritically. Polytheists refused to abandon the religion of their ancestors, others asked the Prophet (saas) to bring them a sign to suit their best interests, they tried to kill, arrest or exile the Prophet (saas), and, basically, placed all kinds of difficulties in his path.

The Prophet (saas) was always patient with the unbelievers. He continued to communicate the religion of Allah and to instruct Muslims in the Qur'an while he protected them from danger. The source of that determination, success and courage lay his strong faith in Allah, his godliness and submission. The Prophet (saas) always knew that Allah was with him, as

when he was in the cave, and that every situation was ordained by Allah. He had faith that everything came from Allah and would result in the best possible outcome. The following hadith of the Prophet (saas) is an example of his submission:

> *"Strange are the ways of a believer for there is good in every affair of his and this is not the case with anyone else except in the case of a believer for if he has an occasion to feel delight he thanks [Allah], thus there is a good for him in it, and if he gets into trouble and shown resignation (and endures it patiently), there is a good for him in it."*[7]

The Prophet (saas) always did his best, whatever the situation, though knowing that the outcome depended on Allah. He relied on and trusted in Him. In return for that submission, Allah granted him strength and success.

Allah instructed the Prophet (saas) to be patient in the face of those who made problems for him, and he was faithful to that prescription throughout his life. One verse says:

> ***They have the word, "Obedience!" on their tongues but when they leave your presence, a group of them spend the night plotting to do other than what you say. Allah is recording their nocturnal plotting. So let them be and put your trust in Allah. Allah suffices as a Guardian. (Surat an-Nisa': 81)***

The words the Prophet (saas) was commanded to say in another trying situation also reveal his godliness and submission:

> ***If they argue with you, say, "I have submitted myself completely to Allah, and so have all who follow me." Say to those given the Book and those who have no Book, "Have you become Muslim?" If they become Muslim, they have been guided. If they turn away, you are only responsible for transmission.***

Allah sees His servants. (Surah Al 'Imran: 20)

One comment by the Prophet (saas) regarding the recompense awaiting those who demonstrate submission is as follows:

"If you put your faith completely in Allah, He will arrange for your sustenance in the same way as He provides for the birds. They go out in the morning with their stomachs empty and return filled in the evening."[8]

The Prophet (saas)'s words and actions are the best possible models for believers. That is why every believer who finds himself faced with a difficulty of any sort, or a situation he does not like, must think of the verses of the Qur'an and the fact that Allah creates everything; adopt the submission of the Prophet (saas) and accept the destiny chosen for him by Allah.



Haci Nazif Bey. A verse from the Qur'an: "Do not consider Allah to be unaware of what the wrongdoers perpetrate..." (Surah Ibrahim: 42)

The Prophet (saas) ever only sought to please Allah, expecting nothing in return from others

One of the fundamental tenets of Islam is that a person must found his whole life on the love and fear of Allah, and carry out all his obligations solely to win the good will and mercy of Allah and to attain His Paradise. In one verse, Allah tells believers: **"Say: 'My prayer and my rites, my living and my dying, are for Allah alone, the Lord of all the worlds.'"** (Surat al-An'am: 162)

In the following verse, believers are told to live their religion solely for Allah, and not for any other purpose: **"Except those who repent and put things right and hold fast to Allah and dedicate their religion to Allah alone; they are with the believers. Allah will give the believers an immense reward."** (Surat an-Nisa': 146) Anyone who holds fast to Allah, knows that there is no other god than Allah, lives his life solely to gain His good pleasure, and never, ever abandons his faith in Him, shows he has true faith.

No sincere believer tries to gain the love, good will, praise of anyone other than Allah in his actions and religious duties. The finest examples of such sincere believers are the Prophet Muhammad (saas) and other prophets (peace be upon them all).

The Prophet (saas) sought only to win Allah's good pleasure, and spent his life striving to win His mercy, compassion and Paradise, with never a thought for personal interests or worldly gain.

Say: "I do not ask you for any wage for it, nor am I a man of false pretentions." (Surah Sad: 86)

Say: "I have not asked you for any wage – it is all for you. My wage is the responsibility of Allah alone. He is witness of everything." (Surah Saba': 47)

Then We sent Our Messengers one after another, at intervals. Each time its Messenger came to a community they called him a liar so We made them follow one another too and turned them into myths and legends. Away with the people who do not believe!
(Surat al-Muminun: 44)

The patience exhibited by the Prophet (saas) in the face of difficulty

Throughout the period of his mission, the Prophet Muhammad (saas) experienced all manner of difficulty. Deniers and polytheists, from among his own people, insulted him most terribly, even calling him a magician or a madman. Others wanted to kill him and even schemed to do so. Despite all that, the Prophet (saas) tried to teach people of all backgrounds and cultures about the Qur'an, and therefore about proper morality and good behavior.

As is revealed in the verses of the Qur'an, some people had not the slightest idea of the basics of good manners, for which reason it never entered their minds that they might appall someone who possessed superior morality. The Prophet (saas) displayed the greatest patience in this circumstances, turning to Allah and asking for His help in all situations and encouraging believers to patience and submission.

In many verses in the Qur'an, Allah advises the Prophet (saas) to be patient despite the words of unbelievers:

So be patient in the face of what they say and glorify your Lord with praise before the rising of the sun and before it sets.



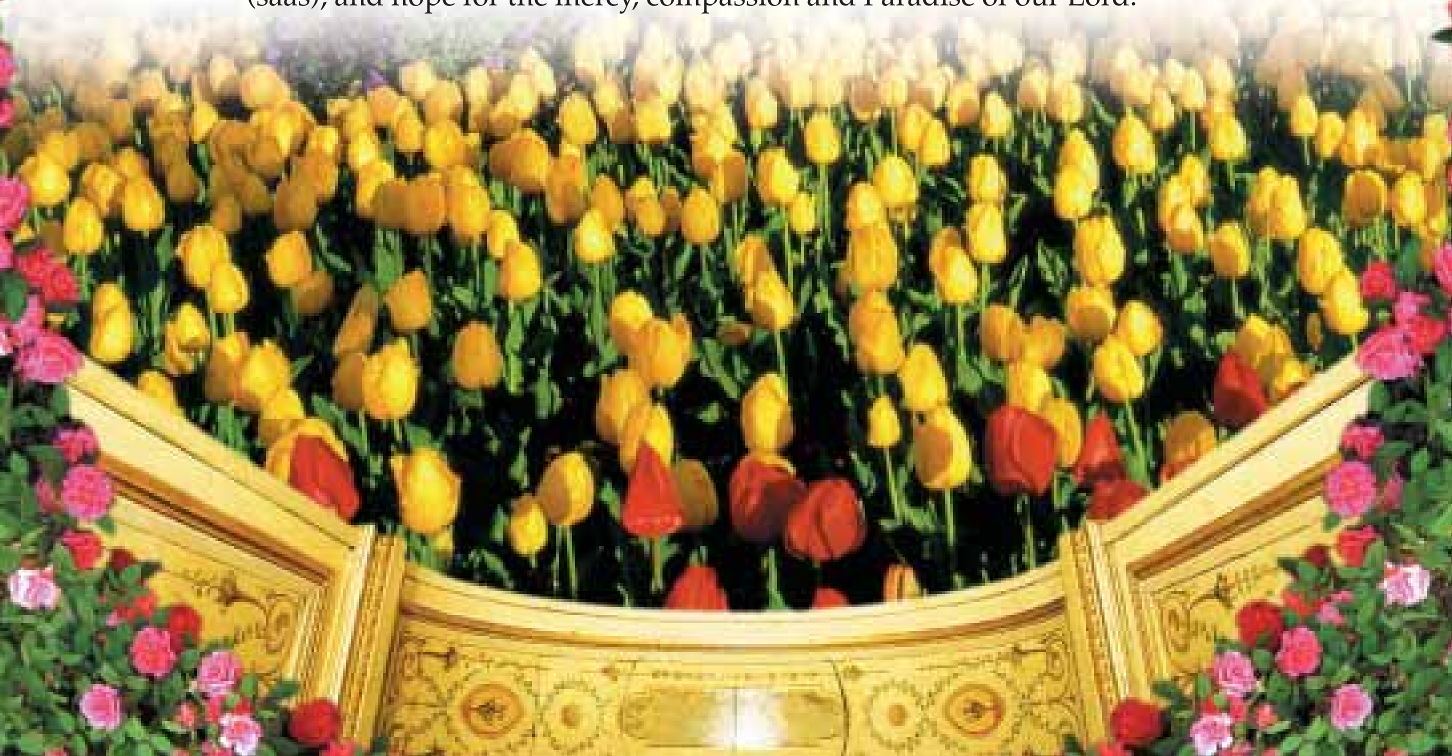
(Surah Qaf: 39)

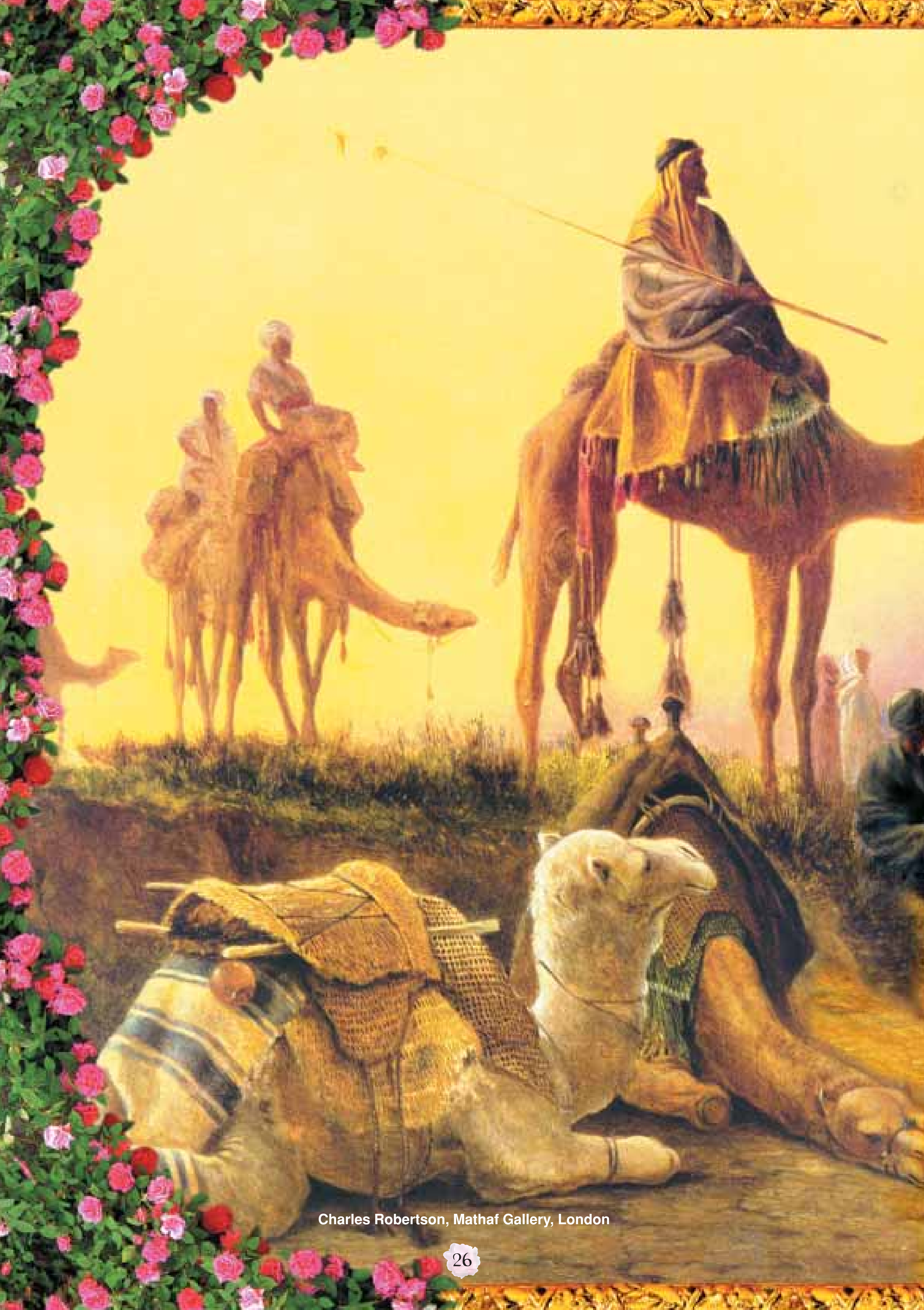
Do not be grieved by what they say. All might belongs to Allah. He is the All-Hearing, the All-Knowing. (Surah Yunus: 65)

We know that your breast is constricted by what they say. (Surat al-Hijr: 97)

Perhaps you are leaving aside part of what has been revealed to you and your breast is constricted by this because they say, "Why has treasure not been sent down to him or an angel not accompanied him?" You are only a warner and Allah is Guardian over all things. (Surah Hud: 12)

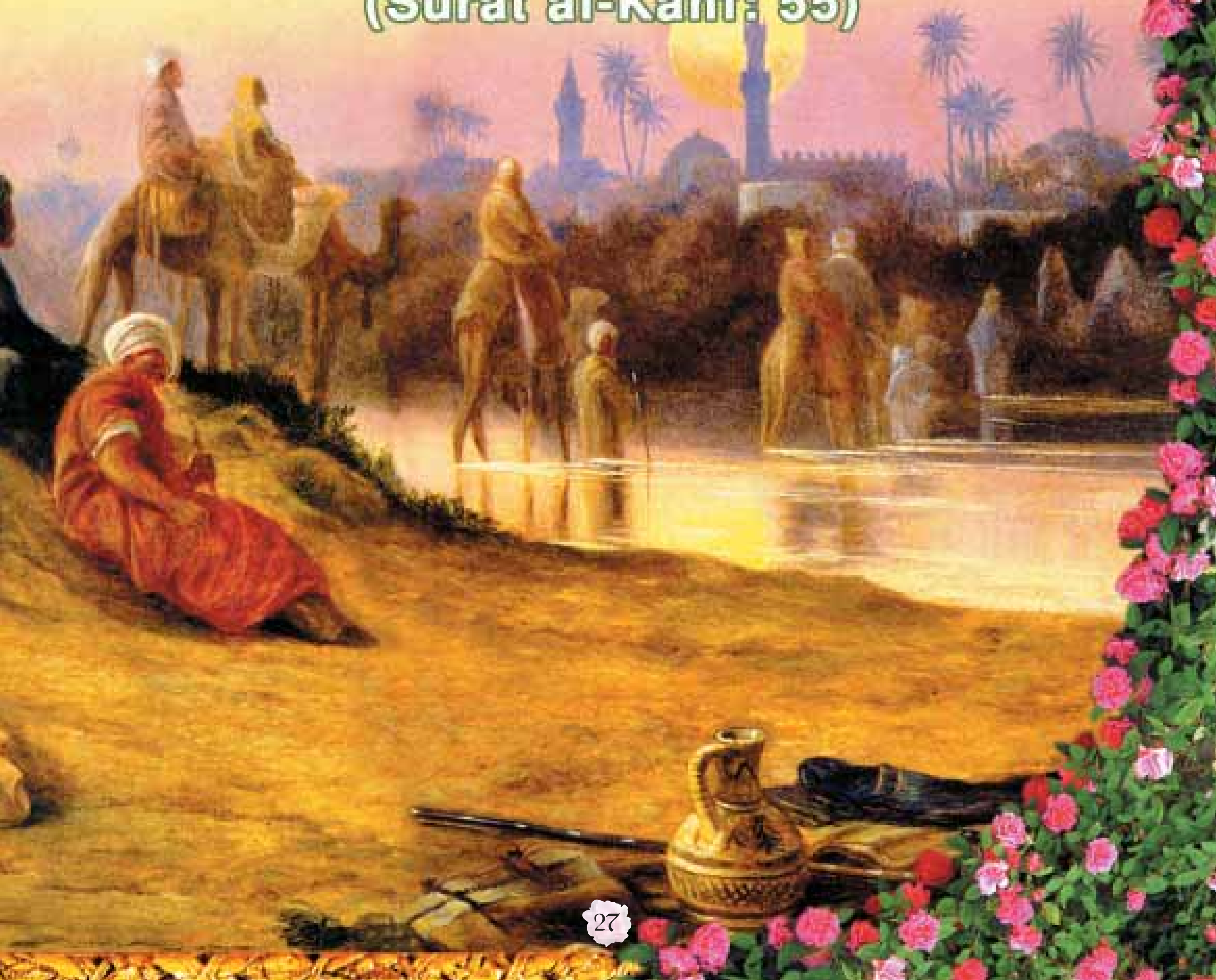
Believers must remember the kind of things Allah's Messenger (saas) was patient for, and take him as a model when dealing with their own difficulties. Those who despair at the slightest problem, who are unable to bear the smallest objection, who stop preaching the religion of Allah, or who lose hope when their business dealings go wrong, must be aware that such behavior is incompatible with Allah's holy book and the sayings and deeds of the Prophet (saas). Believers must always be patient, take Allah as their helper and give thanks to Him, adopt the superior morality of the Prophet (saas), and hope for the mercy, compassion and Paradise of our Lord.





Charles Robertson, Mathaf Gallery, London

When guidance came to the people nothing prevented them from believing and asking for forgiveness from their Lord but the fact that the pattern of previous peoples did not happen to them or that the punishment did not appear before their eyes.
(Surat al-Kahf: 55)



The Prophet (saas) was always tolerant of those around him

As we have already seen, there were people with varying characters and ideas that surrounded the Prophet (saas). Throughout his life, however, he showed an interest in each and every one, warned them about their mistakes and failings, and tried to educate them in all matters, from cleanliness to matters of faith. That compassionate, tolerant, understanding and patient attitude of his was the means by which many peoples' hearts warmed to Islam and developed a genuine love for the Prophet (saas). Allah describes this pleasing attitude adopted by the Prophet (saas) towards those around him in the Qur'an:

It is a mercy from Allah that you were gentle with them. If you had been rough or hard of heart, they would have scattered from around you. So pardon them and ask forgiveness for them... (Surah Al 'Imran: 159)

In another verse, Allah told the Prophet (saas) how he should behave towards those around him:

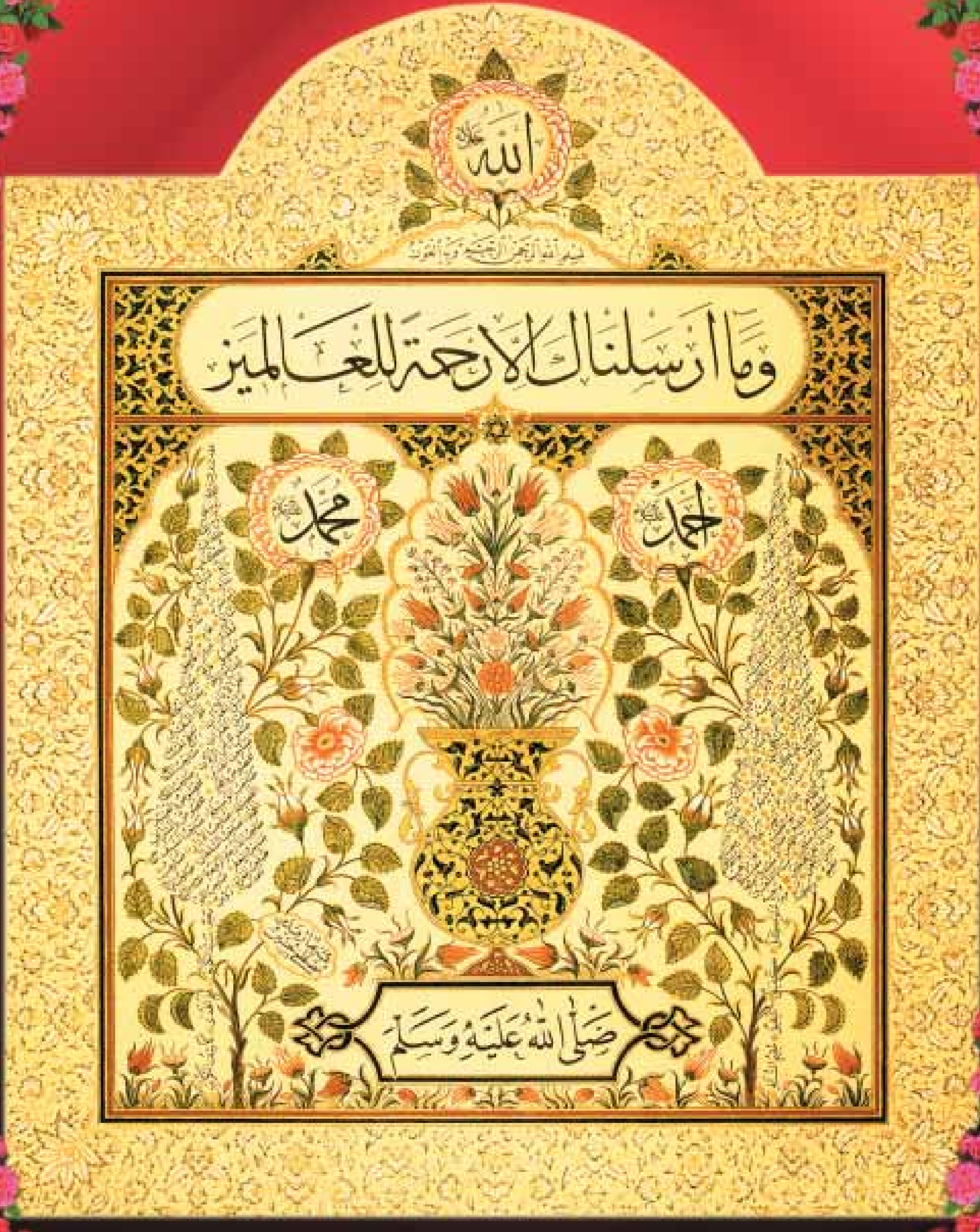
We know best what they say. You are not a dictator over them. So remind, with the Qur'an, whoever fears My Threat. (Surah Qaf: 45)

The Prophet (saas) never pressured those around him to accept the religion, nor imposed conditions on them. Instead he always used the pleasantest ways to tell them about it.

He always supported the community of the faithful with his strong conscience, and was a benefactor to them at all times. On account of these traits, the Prophet (saas) is described in many verses as "**your companion**." (Surah Saba': 46: Surat an-Najm: 2, Surat at-Takwir: 22).

Those believers who were able to comprehend the conscientiousness of the Prophet (saas) regarded him as closer to them than all others, and humbled themselves towards him. In one verse, Allah states:

The Prophet has closer ties to the believers than their own selves, and his wives are their mothers... (Surat al-Ahzab: 6)



From the G. Mesara collection. A verse from the Qur'an in Esma-i Nebi calligraphic style: "We have only sent you as a mercy to all the worlds." (Surat al-Anbiya': 107)

Imam Ghazali, the great Islamic scholar, summed up the Prophet (saas)'s treatment of those around him in light of the information found in the hadiths:

"... Everyone thought that the Prophet honoured him more. Whoever came to him could see his face.

... He used to call his companions by their surnames with honour and he used to give one surname who had no surname.

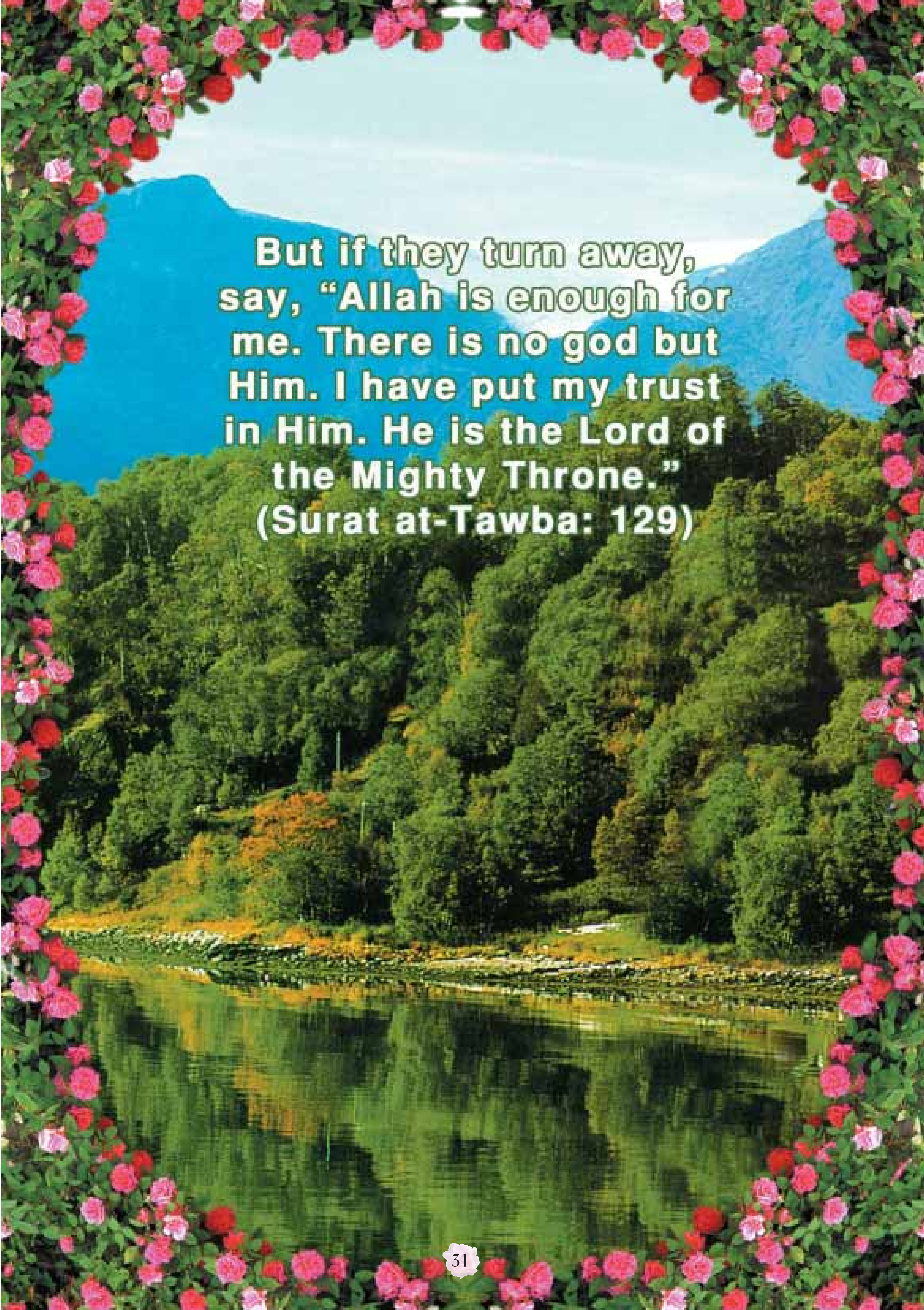
... He was very affectionate and kind in dealing with the people.

... Nobody could speak loudly in his assembly."[9]

The Prophet (saas)'s human love, kind thought and compassion, which turned those around him to true religion and warmed their hearts to faith, is that superior morality which all Muslims should seek to reproduce.

... Allah chooses those of His Messengers whom He wills. So believe in Allah and His Messengers. If you believe and do your duty you will have an immense reward.

(Surah Al 'Imran: 179)



But if they turn away, say, "Allah is enough for me. There is no god but Him. I have put my trust in Him. He is the Lord of the Mighty Throne."
(Surat at-Tawba: 129)

The exemplary justice of the Prophet (saas)

In the Qur'an, Allah commands believers to **"Be upholders of justice, bearing witness for Allah alone, even against yourselves or your parents and relatives. Whether they are rich or poor, Allah is well able to look after them. Do not follow your own desires and deviate from the truth..."** (Surat an-Nisa': 135). With the rules he imposed on Muslims, his just and tolerant attitude towards those of other religions, languages, races and tribes, and his way of not discriminating between rich and poor, but treating everybody equally, Allah's Messenger (saas) is a great example to all of mankind.

Allah says this to His Prophet (saas) in one verse:

They are people who listen to lies and consume ill-gotten gains. If they come to you, you can either judge between them or turn away from them. If you turn away from them, they cannot harm you in any way. But if you do judge, judge between them justly. Allah loves the just. (Surat al-Ma'ida: 42)

The Prophet (saas) abided by Allah's commands, even with such difficult people, and never made any concessions in his implementation of justice. He became an example for all times with the words, **"My Lord has commanded justice…"** (Surat al-A'raf: 29).

A number of incidents testify to the Prophet (saas)'s justice. He lived in a place where people of different religions, languages, races and tribes all co-existed. It was very difficult for those societies to live together in peace and security, and to check those who

sought to spread dissension. One group could grow aggressive towards and even attack another over the slightest word or action. Yet, the justice of the Prophet (saas) was a source of peace and security for those other communities, just as much as it was for Muslims. During the time of the Prophet (saas), Christians, Jews and pagans were all treated equally. The Prophet (saas) abided by the verse **"There is no compulsion where the religion is concerned..."** (Surat al-Baqara: 256), explaining the true religion to everyone, but leaving them free to make up their own minds.

In another verse, Allah revealed to the Prophet (saas) the kind of justice and and conciliation he needed to adopt towards those of other religions:

> *So call and go straight as you have been ordered to. Do not follow their whims and desires but say, "I believe in a Book sent down by Allah and I am ordered to be just between you. Allah is our Lord and your Lord. We have our actions and you have your actions. There is no debate between us and you. Allah will gather us all together. He is our final destination." (Surat ash-Shura: 15)*

This noble attitude of the Prophet (saas), being in total harmony with the morality of the Qur'an, should be taken as an example of how members of different religions today should be treated.

The Prophet (saas)'s justice brought about understanding between people of different races. In many of his addresses, even in his final sermon, the Prophet (saas) stated that superiority lay not in race but in godliness as Allah states in the verse:



We never sent any Messengers before you who did not eat food and walk in the market-place. But We have made some of you a trial for others to see if you will be steadfast? Your Lord sees everything.
(Surat al-Furqan: 20)

Mankind! We created you from a male and female,and made you into peoples and tribes so that you might come to know each other. The noblest among you in Allah's sight is that one of you who best performs his duty. Allah is All-Knowing, All-Aware. (Surat al-Hujurat: 13)

Two hadiths report the Prophet (saas) as saying:

"You are sons of Adam, and Adam came from dust. Let the people cease to boast about their ancestors."[10]

"These genealogies of yours are not a reason to revile anyone. You are all children of Adam. No one has any superiority over another except in religion and taqwa (godliness)."[11]

During his final sermon, the Prophet (saas) called on Muslims in these terms:

"There is no superiority for an Arab over a non-Arab and for a non-Arab over an Arab; nor for white over the black nor for the black over the white except in piety. Verily the noblest among you is he who is the most pious."[12]

The agreement made with the Christians of Najran in the south of the Arabian Peninsula was another fine example of the justice of the Prophet (saas). One of the articles in the agreement reads:

"The lives of the people of Najran and its surrounding area, their religion, their land, property, cattle and

those of them who are present or absent, their messengers and their places of worship are under the protection of Allah and guardianship of His Prophet."[13]

The Compact of Medina, signed by the Muslim immigrants from Mecca, the indigenous Muslims of Medina and the Jews of Medina is another important example of justice. As a result of this constitution, which established justice between communities with differing beliefs and ensured the protection of their various interests, long years of enmity were brought to an end. One of the most outstanding features of the treaty is the freedom of belief it established. The relevant article reads:

"The Jews of Banu 'Awf are one nation with the Muslims; the Jews have their religion and the Muslims have theirs…"[14]

Article 16 of the treaty reads: *"The Jew who follows us is surely entitled to our support and the same equal rights as any one of us. He shall not be wronged nor his enemy be assisted."*[15] The Prophet (saas)'s companions remained true to that article in the treaty, even after his death, and even practiced it with regard to Berbers, Buddhists, Brahmans and people of other beliefs.

One of the main reasons why the golden age of Islam was one of peace and security was the Prophet (saas)'s just attitude, itself a reflection of Qur'anic morality.

The justice of the Prophet (saas) also awoke feelings of confidence in non-Muslims, and many, including polytheists, asked to be taken under his protection. Allah revealed the following request from the polytheists in the Qur'an, and also told the Prophet

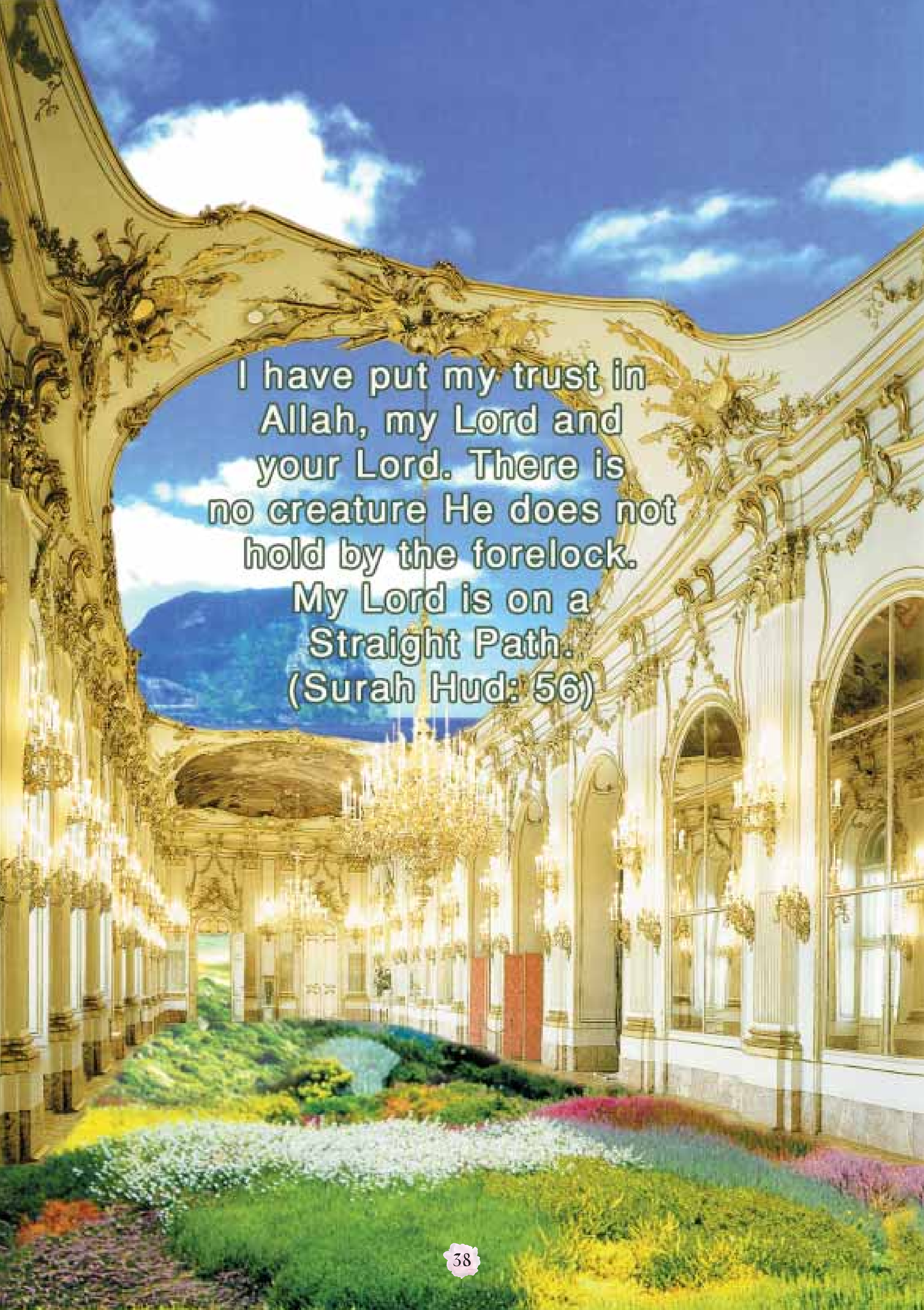


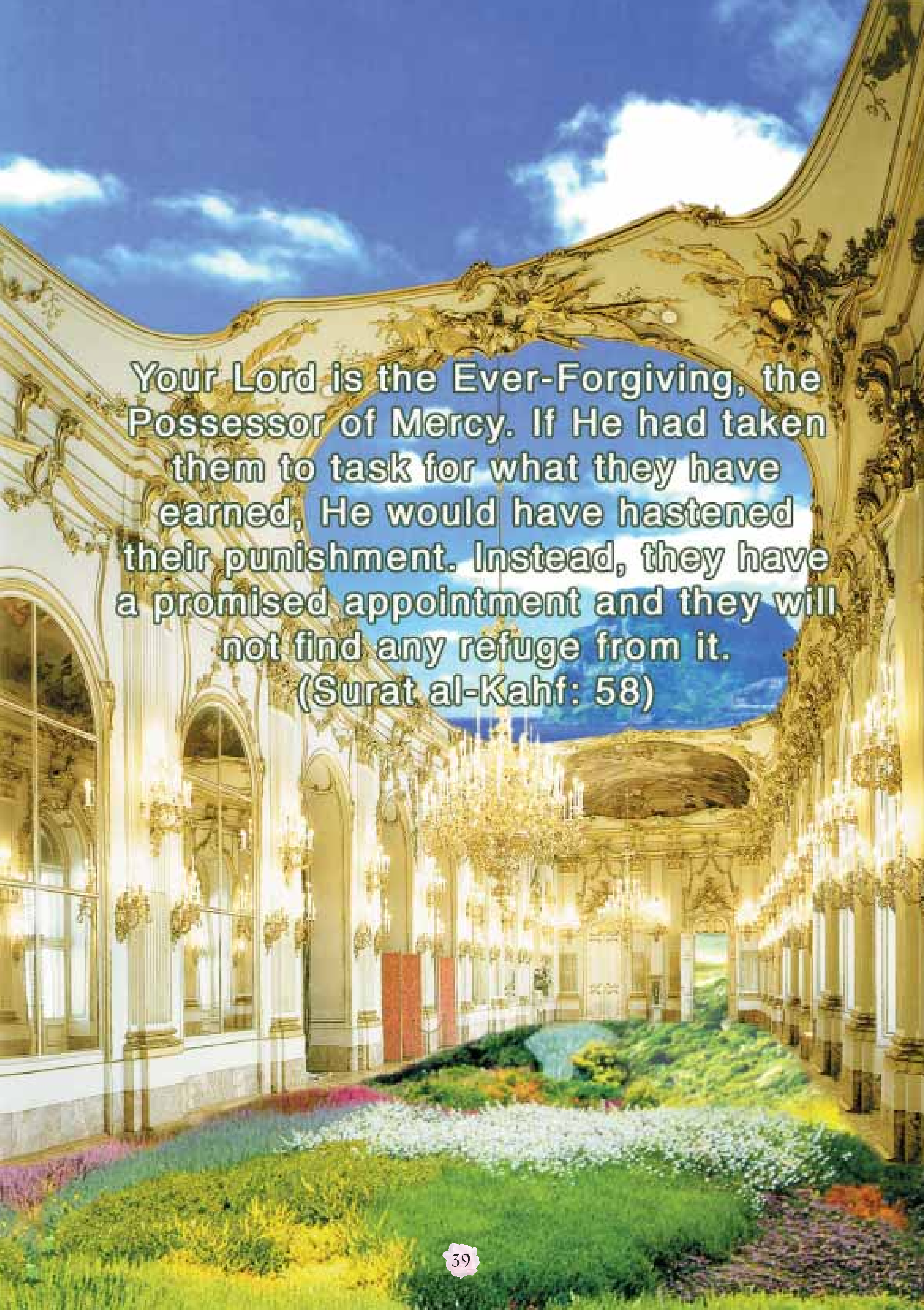
Haci Nazif Bey. A verse from the Qur'an: "... [Allah commands you] When you judge between people, to judge with justice. (Surat an-Nisa': 58)

(saas) of the attitude he should adopt towards such people:

> *If any of the idolators ask you for protection, give them protection until they have heard the words of Allah. Then convey them to a place where they are safe. That is because they are a people who do not know. How could any of the idolators possibly have a treaty with Allah and with His Messenger, except for those you made a treaty with at the Masjid al-Haram? As long as they are straight with you, be straight with them. Allah loves those who do their duty. (Surat at-Tawba: 6-7)*

In our day, the only solution to the fighting and conflict going on all over the world is to adopt the morality of the Qur'an, and, like the Prophet (saas), never to depart from the path of justice, making no distinction between different religions, languages, or races.


I have put my trust in
Allah, my Lord and
your Lord. There is
no creature He does not
hold by the forelock.
My Lord is on a
Straight Path.
(Surah Hud: 56)



Your Lord is the Ever-Forgiving, the Possessor of Mercy. If He had taken them to task for what they have earned, He would have hastened their punishment. Instead, they have a promised appointment and they will not find any refuge from it.
(Surat al-Kahf: 58)

He who obeys the Prophet (saas) also obeys Allah

Allah charges everyone with obeying the prophets He has sent. These messengers were blessed men who abided by Allah's commands, communicated His revelations, represented the human model most pleasing to Allah by means of their words and actions, in short by their whole manner of living. Allah reveals in the Qur'an that those who abide by His messengers will be saved. For that reason, obedience to the Prophet (saas) is an obligation of the very greatest importance. Allah reveals the importance of obedience in the Qur'an:

We sent no messenger except to be obeyed by Allah's permission. If only when they wronged themselves they had come to you and asked Allah's forgiveness and the Messenger had asked forgiveness for them they would have found Allah Ever-Returning, Most Merciful. (Surat an-Nisa': 64)

Whoever obeys Allah and the Messenger will be with those whom Allah has blessed: the prophets and steadfast affirmers of truth, the martyrs and righteous. What excellent company such people are! (Surat an-Nisa': 69)

In several verses of the Qur'an, it is stated that those who obey His messengers are in truth obeying Allah. Those who rebel against these messengers, on the other hand, rebel against Allah. Some of these verses are:

Whoever obeys the Messenger has obeyed Allah. If anyone turns away, we did not send you to them as their keeper. (Surat an-Nisa': 80)

Those who pledge you their allegiance pledge alle-

giance to Allah. Allah's hand is over their hands. He who breaks his pledge only breaks it against himself. But as for him who fulfils the contract he has made with Allah, We will pay him an immense reward. (Surat al-Fath: 10)

The Prophet (saas) has also stressed the importance of obedience in the hadiths:

"Whoever obeys me, obeys Allah, and whoever disobeys me, disobeys Allah, and whoever obeys the ruler I appoint, obeys me, and whoever disobeys him, disobeys me."[16]

In the Qur'an, Allah describes the Prophet (saas) as a protector and guide for the faithful. Muslims, therefore, referred to him in all matters, and sought his permission and opinion before engaging in anything. On subjects they were unable to agree upon among themselves, though even on matters they were able to solve by themselves, or when they received news concerning the security, health or economy of the community of the faithful, they immediately took them to the Prophet (saas) and abided by the sure and trustworthy advice or solution he recommended.

This is a most important aspect of morality, commanded by Allah in the Qur'an. In one verse, for instance, He orders all news to be forwarded to the Prophet (saas) or those representing him. The verse reads:

When news of any matter reaches them they spread it about, whether it is of a reassuring or disquieting nature. If they had only referred it to the Messenger and those in command among them, those among them able to discern the truth about it would have had proper knowledge of it. If it

were not for Allah's favor to you and His mercy, all but a very few of you would have followed Satan. (Surat an-Nisa': 83)

That, of course, is a most beneficial and wise command. For one thing, each order and rule of the Prophet (saas) is guaranteed by Allah. Furthermore, the Prophet (saas) was the wisest and cleverest member of the community of the faithful. Usually, most look to consult the most intelligent person and the one who best obeys his conscience, that is, the person they trust the most in any matter, in order to establish a decision.

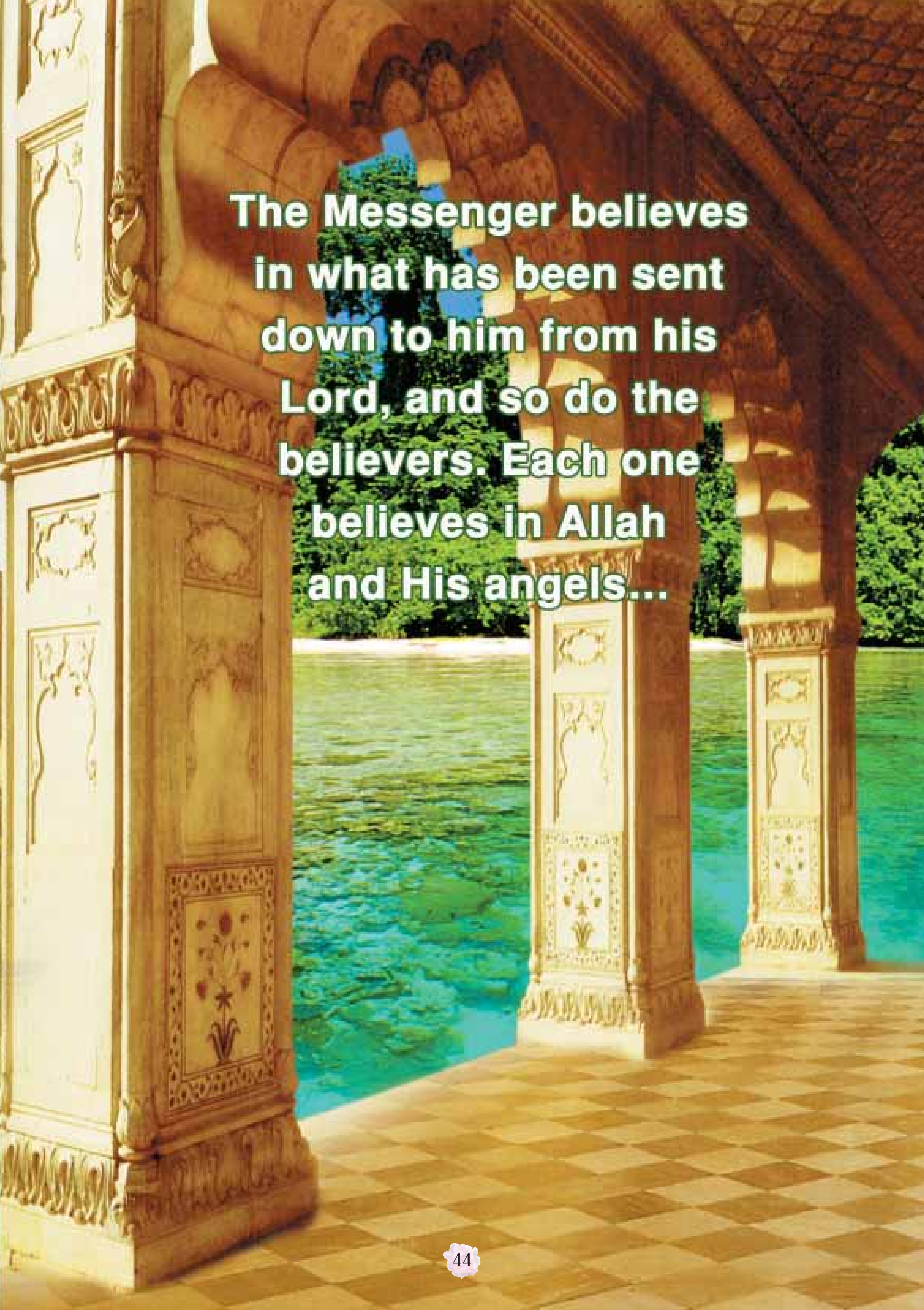
As well as all these characteristics of the Prophet (saas), another wisdom in all news being gathered together in one person is that this will provide the best and most intelligent response because all the aspects of the event will be known by one person. In another verse, Allah commands the faithful to make the Prophet (saas) their judge in any disagreements between them. It is a command from Allah that all such disagreements should be taken to the Prophet (saas) at once, and that is therefore the most fitting course of action in terms of reason, morality and conscience. It is also most important to obey the rules set out by the Prophet (saas), with all one's heart and with no reservations. Even if his decision conflicts with the interests of an individual, true believers will feel no doubts at all, and will immediately obey the command of the Prophet (saas). Allah describes this important aspect of obedience in the Qur'an:

No, by your Lord, they are not believers until they make you their judge in the disputes that break out between them, and then find no resistance within themselves to what you decide and submit themselves completely. (Surat an-Nisa': 65)

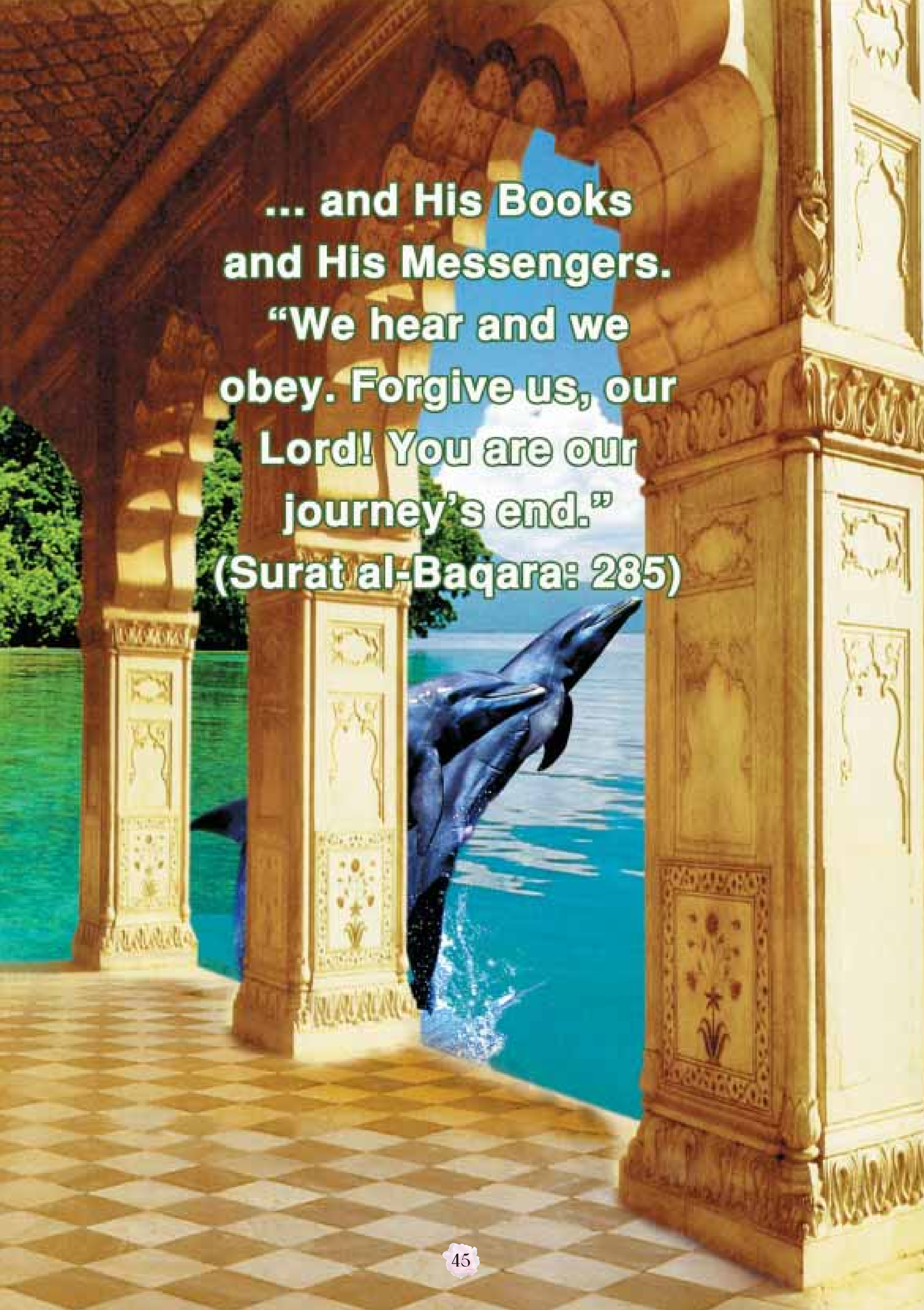
Some hypocritical people, or people whose faith is weak, have failed to realize that the decisions of the Prophet (saas) are assured by Allah and opposed informing him of every situation, thus causing dissension. Allah describes the condition of such people in the Qur'an:

> *Among them are some who insult the Prophet, saying he is only an ear [only a hearer]. Say, "An ear of good for you, believing in Allah and believing in the believers, and a mercy for those among you who believe." As for those who insult the Messenger of Allah, they will have a painful punishment. (Surat at-Tawba: 61)*

Since these people failed to grasp the essence of faith, and were unable to appreciate the merit of the Prophet (saas), they adopted the wrong approach with regards to informing him about every matter. The ignorant are unable to use what they know for beneficial ends, for the good and security of mankind. They use it for gossip and to try to spread dissension, to turn people against one another and to plot against them. The Prophet (saas), however, used all the information that was brought to him for the peace, security and health of Muslims and other groups under his protection, to avoid possible dangers and to thwart plots against believers. Identifying those whose faith was weak, he took measures to strengthen that faith, and prevented anything that might have weakened the faithful or damaged their morale. He brought in measures that would bring them good and lead to desirable outcomes. That is why Allah refers to him as **"an ear of good"** in one verse. All of the Prophet (saas)'s words, decisions and measures have led to good and positive results for believers as well as mankind.



The Messenger believes in what has been sent down to him from his Lord, and so do the believers. Each one believes in Allah and His angels...


... and His Books
and His Messengers.
"We hear and we
obey. Forgive us, our
Lord! You are our
journey's end."
(Surat al-Baqara: 285)

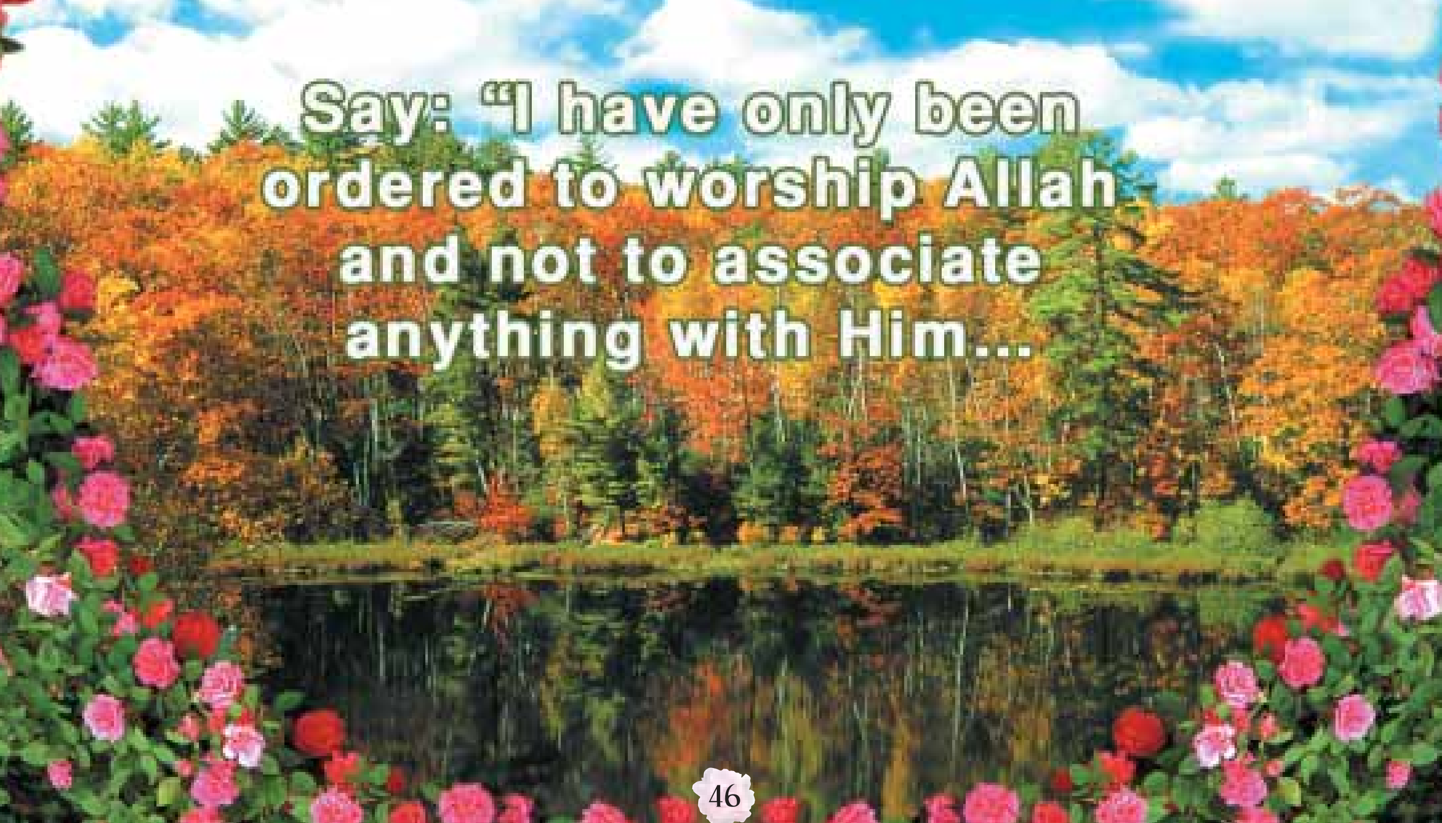
The Prophet (saas) warned and reminded people in such a way as to influence their conscience

The Prophet (saas) spent all his life, once the Qur'an had been revealed to him, calling people to the religion and guiding them to the true path. In one verse, Allah tells the Prophet (saas) how he should address people:

> *Say: "This is my way. I call to Allah with inner sight, I and all who follow me. Glory be to Allah! I am not one of those who associate others with Him." (Surah Yusuf: 108)*

As can be seen from the verses of the Qur'an, the Prophet (saas) encountered a number of difficulties when warning people and teaching them about the Qur'an and true morality. Since not everyone was on the true path, people made life difficult for the Prophet (saas), out of jealousy, hatred and envy. Some were slow to understand his words and dragged their feet when they did so, some behaved hypocritically, saying that they believed his words when they really did not. The Prophet (saas) continued to explain the religion with great determination, paying no heed to all those obstacles. Such people's attitudes are revealed in a verse:

> *... You believe in all the Books. When they meet you, they say, "We believe." But when they leave they bite their fingers out of*



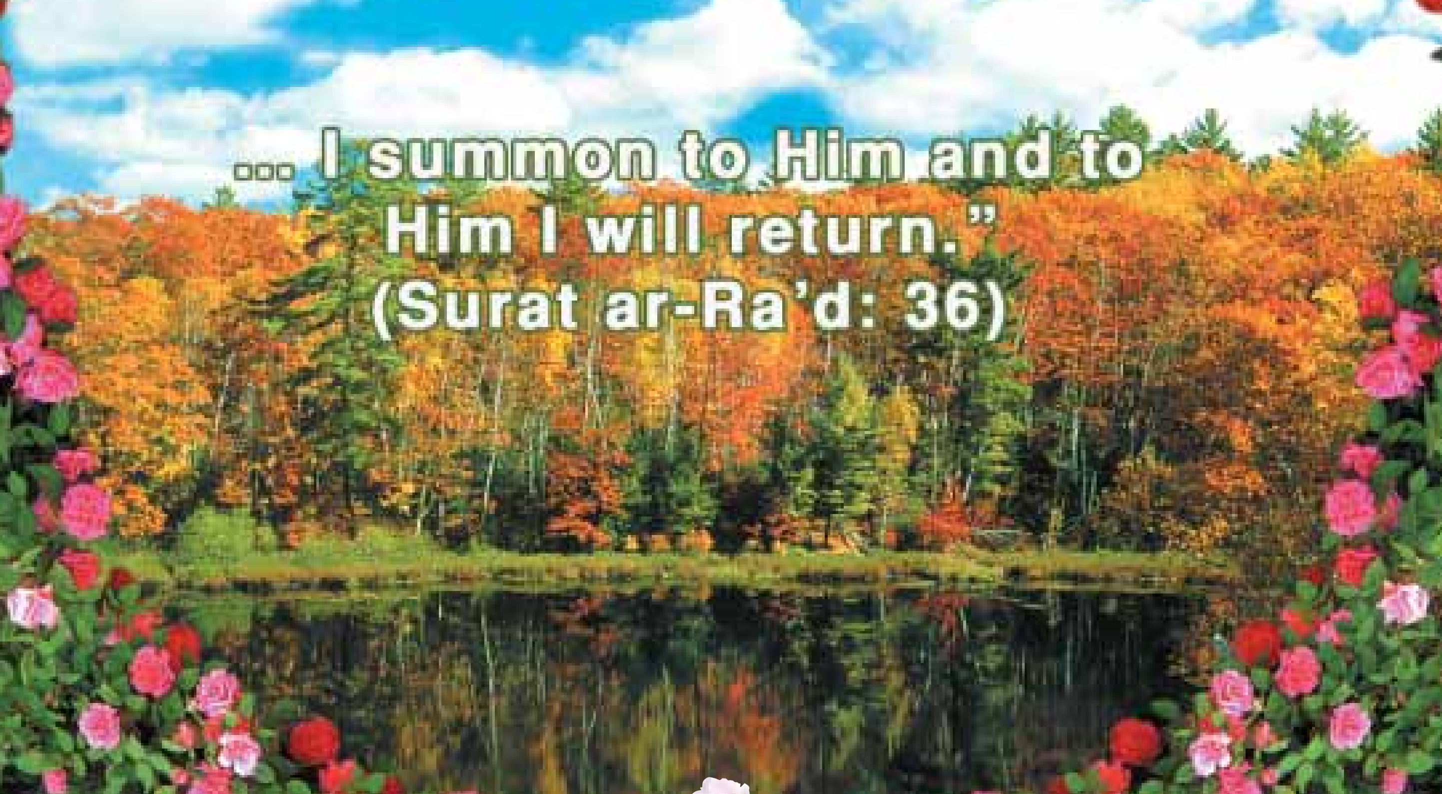
rage against you. Say, "Die in your rage." Allah knows what your hearts contain. (Surah Al 'Imran: 119)

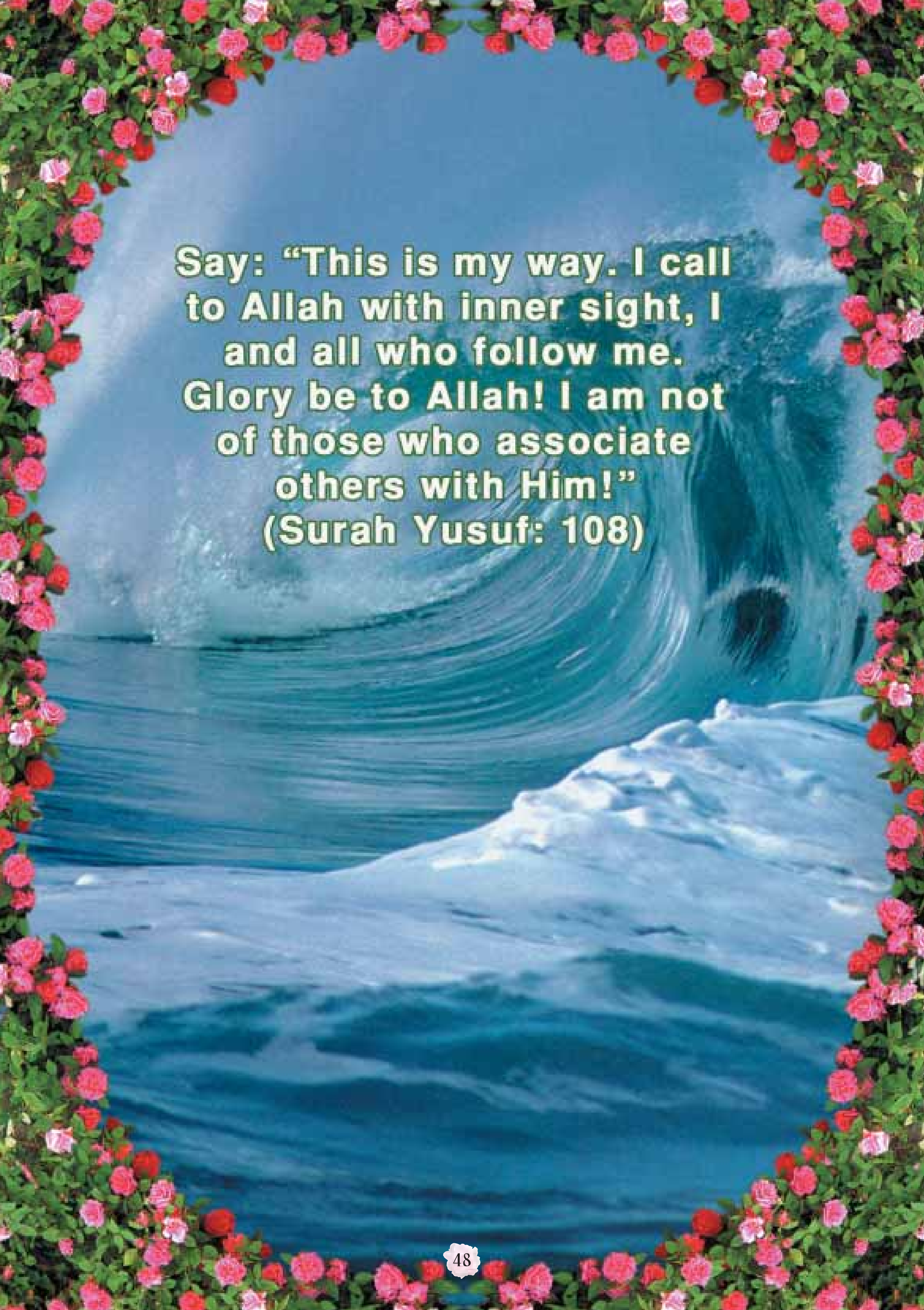
Another verse discusses the Prophet (saas)'s determination in the face of those who opposed him:

Those to whom We gave the Book rejoice at what has been sent down to you but some of the parties refuse to acknowledge part of it. Say: "I have only been ordered to worship Allah and not to associate anything with Him. I summon to Him and to Him I will return." (Surat ar-Ra'd: 36)

The Prophet (saas) continued to warn those who would not believe, and to use the most effective way of talking about the religion, in the hope they would find faith and abandon their hatred of him and his religion. The attitude displayed by those people in the face of what he had to say is described in Surat an-Nisa':

Do you not see those who claim that they believe in what has been sent down to you and what was sent down before you, still desiring to turn to a satanic source for judgement in spite of being ordered to reject it? Satan wants to misguide them far away. When they are told, "Come to what Allah has sent down and to the Messenger," you see the hypocrites turning away from you completely. (Surat an-Nisa': 60-61)





Say: “This is my way. I call to Allah with inner sight, I and all who follow me. Glory be to Allah! I am not of those who associate others with Him!”
(Surah Yusuf: 108)

Despite the two-faced behavior of those who opposed him, the Prophet (saas) spoke to them in terms that would enable them to see the truth and which would work on their consciences. One verse reads:

Allah knows what is in such people's hearts so turn away from them and warn them and speak to them with words that take effect. (Surat an-Nisa': 63)

It was of course a heavy responsibility to give advice to his enemies, to show them the error of their ways and to call them to the true path. Yet, for someone who, like the Prophet (saas), has put his trust in Allah, who knows that faith is a gift from Him, and fears Allah alone, and not anyone else, Allah will provide assistance and support.

In several verses of the Qur'an, Allah reveals that He has sent messengers in order to turn those who have strayed back to the true path, to purify them, and to teach them the holy verses. As we have seen above, throughout his life, the Prophet (saas) persevered in the responsibility that Allah had laid on him with great patience, fortitude and determination. Even in the final sermon that he gave, very shortly before dying, he continued to teach and instruct Muslims.

Allah sets out these beautiful responsibilities in a number of verses:

For this We sent a Messenger to you from among you to recite Our Signs to you and purify you and teach you the Book and Wisdom and teach you things you did not know before. (Surat al-Baqara: 151)

Allah showed great kindness to the believers when He sent a Messenger to them from among themselves to recite His Signs to them and purify them and teach them the Book and Wisdom, even though before that they were clearly misguided. (Surah Al 'Imran: 164)

It is He who raised up among the Ummi a Messenger from them to recite His Signs to them and purify them and teach them the Book and Wisdom, even though before that they were clearly misguided. (Surat al-Jumu'a: 2)

In one verse, Allah describes the Prophet (saas)'s advice and warnings as "things that will bring one to life":

You who believe! Respond to Allah and to the Messenger

when He calls you to what will bring you to life! Know that Allah intervenes between a man and his heart and that you will be gathered to Him. (Surat al-Anfal: 24)

That is why the Prophet (saas)'s advice and exhortations are unlike those of anyone else. Abiding by these warnings is a means of salvation in this world and the next. Each of the Prophet (saas)'s exhortations are founded on wisdom that will save people from evil, cruelty, pessimism and suffering. Since all his advice is inspired and assured by Allah, a sincere Muslim will surrender himself to them and find faith.

The words of the Prophet (saas) that have come down to us contain the excellent advice he gave to the faithful. One example is the advice he



Sami Efendi (1838-1912). A callighraphic inscription in celi ta'liq script. Qalam-i Kibar (apothegm), "The primary requirement for wisdom is fear of Allah."

gave to his companion Muadh. It is reported that he spoke thus:

> *"O Muadh, I advise you: fear Allah, speak the truth, fulfil promise, pay up trust, give up breach of trust, save your neighbour, show kindness to orphans, be modest in talk, spread peace, do good deeds, stick to faith, earn knowledge about the Qur'an, love the next world, fear rendering of accounts...*
>
> *O Muadh, I forbid you: Don't tell a truthful man liar, don't follow any sin, don't disobey a just judge, and don't create disorder in land.*
>
> *O Muadh, I give you instruction: Fear Allah while passing by each stone, tree, and heaps of earth. Make repentance anew after committing any sin. Repent secretly for secret sin and openly for open sin."*[17]

That is how the Prophet (saas) educated those close to him and Muslims, and called on them to have good character.



Has the news of those who came before them not reached them- the people of Nuh and ‘Ad and Thamud, and the people of Ibrahim and the inhabitants of Madyan and the overturned cities? Their Messengers brought them the Clear Signs. Allah did not wrong them; rather they wronged themselves. (Surat at-Tawba: 70)



Do people imagine that they will be left to say, "We believe," and will not be tested? We tested those before them so that Allah would know the truthful and would know the liars. Or do those who do bad actions imagine they can outstrip Us? How bad their judgement is!
(Surat al-Ankabut: 2-4)

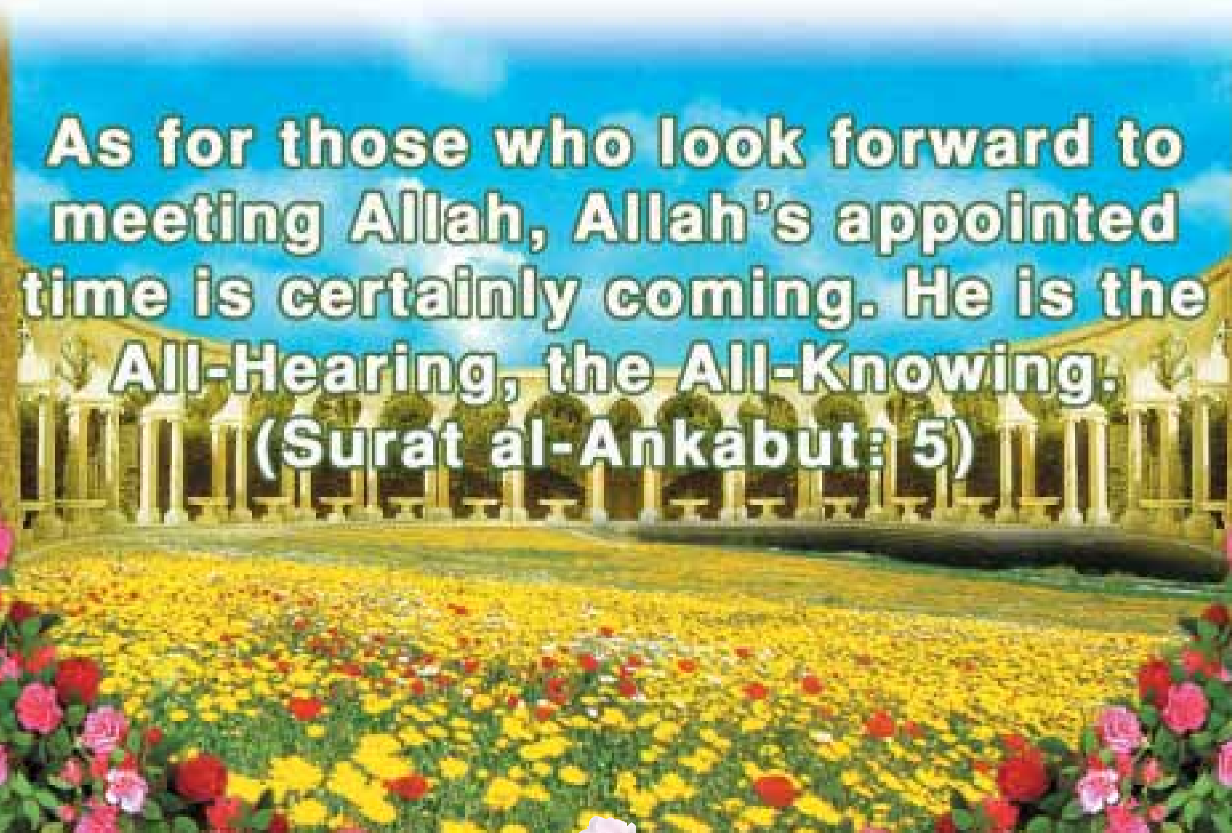


The Prophet (saas) continually praised the Lord

In line with Allah's command revealed in the verse of the Qur'an which declared: "**… And proclaim His Greatness repeatedly!"** (Surat al-Isra': 111), whenever the Prophet (saas) explained a subject, gave advice to the faithful, preached to people or prayed, he would always remember Allah with His greatest and most beautiful names. He would praise His power, majesty and greatness. Allah told the Prophet (saas) how to address the people in a number of verses:

Say, "O Allah! Master of the Kingdom! You give sovereignty to whoever You will You take sovereignty from whoever You will. You exalt whoever You will You abase whoever You will. All good is in Your hands. You have power over all things. You merge the night into the day. You merge the day into the night. You bring out the living from the dead. You bring out the dead from the living. You provide for whoever You will without any reckoning."… Say, "Whether you conceal what is in your breasts or make it known, Allah knows it. He knows what is in the heavens and what is on earth. Allah has power over all things." (Surah Al 'Imran: 26-27-29)

Say: "…Jurisdiction over it belongs to Allah alone. He tells the



truth and He is the Best of Deciders." (Surat al-An'am: 57)

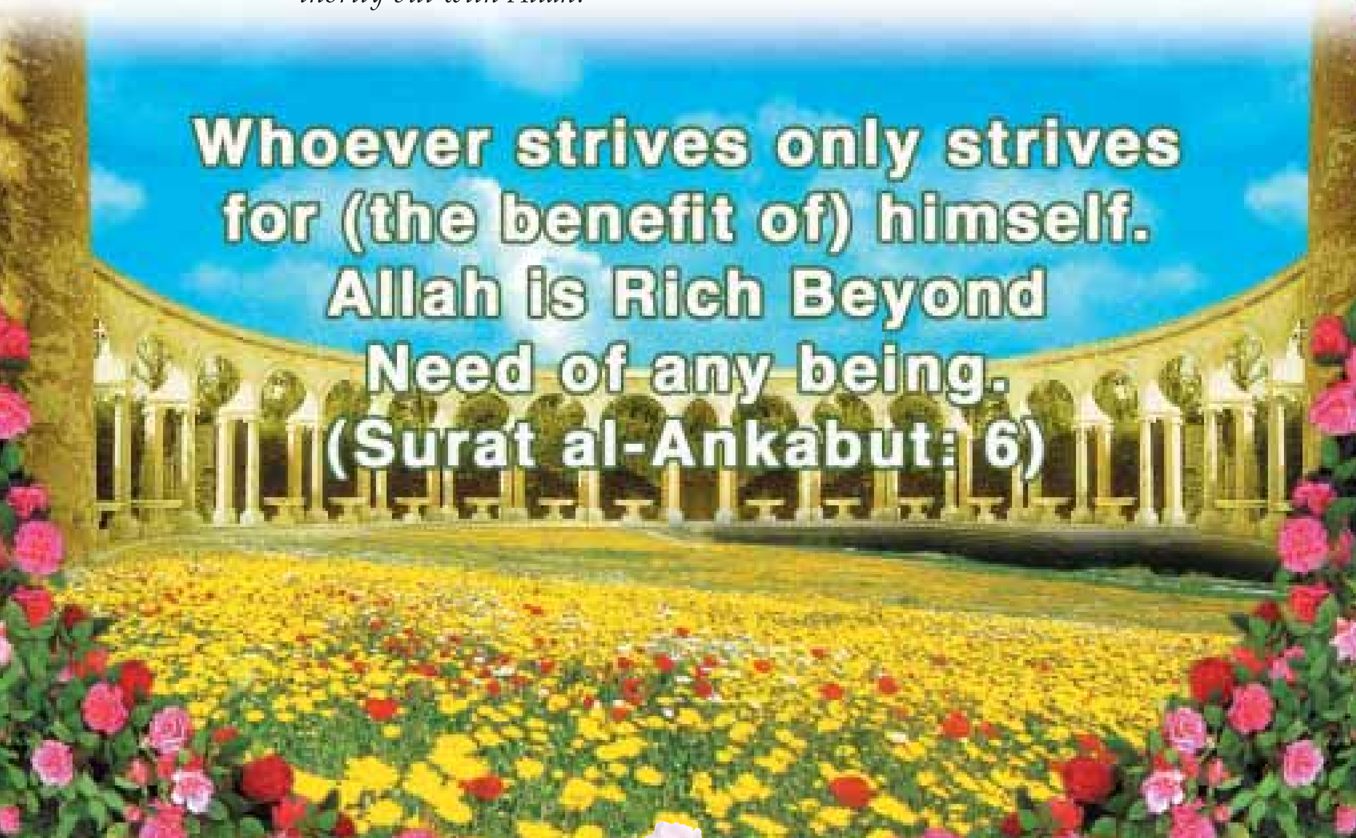
Say: "Mankind! I am the Messenger of Allah to you all, of Him to Whom the kingdom of the heavens and earth belongs. There is no god but Him. He gives life and causes to die. So believe in Allah and His Messenger, the Ummi, who believes in Allah and His words, and follow him so that hopefully you will be guided." (Surat al-A'raf: 158)

Say: "If all the sea was ink to write down the Words of my Lord, it would run out long before the Words of my Lord ran out, even if We were to bring the same amount of ink again." (Surat al-Kahf: 109)

Say: "He is Allah, Absolute Oneness, Allah, the Everlasting Sustainer of all. He has not given birth and was not born. And no one is comparable to Him." (Surat al-Ikhlas: 1-4)

When giving advice to a Muslim, the Prophet (saas) would first remind him of the greatness of Allah, saying:

"There is no god but Allah, He is One and has no partner, to Him belongs all praise and all authority, and He has power over all things, praise be to Allah, glory be to Allah, there is no god but Allah, Allah is the greatest, there is no power nor any authority but with Allah."[18]

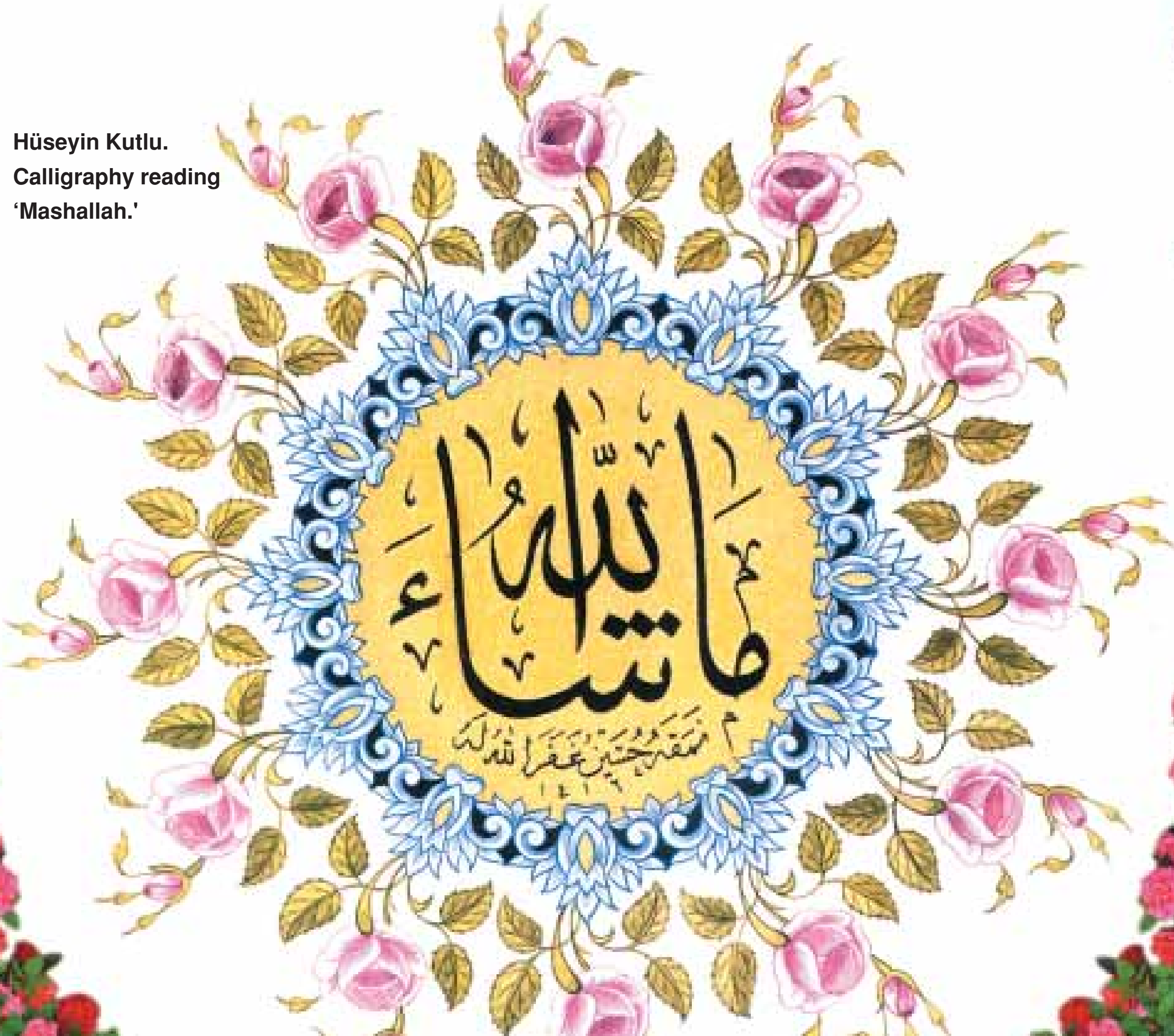


Every Muslim who adopts as a model the Prophet (saas)'s attitude, morality and godliness, and lives by the Qur'an and the Sunnah, must employ a way of speaking that reminds people of the greatness and might of Allah that calls to His way, and that causes them to love and fear Him. Every time he speaks he must make it clear that he remembers Allah and that he always turns to Him.

The Prophet (saas) always advised people to love Allah, and to love him because of that love for Allah. One hadith says:

> *"Love Allah for the provision He gave you. Love me also as Allah loves me."*[19]

Hüseyin Kutlu. Calligraphy reading 'Mashallah.'



The Prophet (saas) was a bearer of glad tidings

In the verse **"O Prophet! We have sent you as a witness, and a bringer of good news and a warner"** (Surat al-Ahzab: 45), Allah describes the Prophet (saas) as a bearer of glad tidings and a warner. The Prophet (saas) always warned people against the sufferings to be experienced in Hell, and told them of the desirable future that awaited the good in this world, and of the infinite life of the Paradise in the hereafter. This characteristic of the Prophet (saas) is revealed in the Qur'an thus:

We have sent you with the Truth, bringing good news and giving warning. Do not ask about the inhabitants of the Blazing Fire. (Surat al-Baqara: 119)

We have sent it down with truth and with truth it has come down. We only sent you to bring good news and to give warning. (Surat al-Isra': 105)

Truly it is revelation sent down by the Lord of all the worlds. The Trustworthy Spirit brought it down to your heart so you would be one of the Warners. (Surat ash-Shu'ara': 192-194)

We only sent you for the whole of mankind, bringing good news and giving warning. But most of mankind do not know it. (Surah Saba': 28)

Those who take the Prophet (saas) as a model and abide by his Sunnah must, like him, give people the same glad tidings and warn them. The Prophet (saas) himself described how such people ought to behave:

"Make things easy for the people, and do not make it difficult for them, and make them calm (with glad tidings) and do not repulse (them)."[20]

Giving welcome news increases believers' enthusiasm and morale, and encourages them to be more determined and persevering in their labors in the way of Allah. Someone who hopes to be rewarded with Paradise will of course have a very different attitude and state of mind than someone who regards those labors as monotonous, or carries them out of habit or a sense of obligation. That is why Allah has commanded His Messenger (saas) to: **"Spur on the believers."** (Surat an-Nisa': 84)

In another verse, Allah says: **"Give good news to the believers that they will receive immense favor from Allah"** (Surat al-Ahzab: 47). Every believer who abides by Allah's commandments and the morality of the Prophet (saas) is responsible for giving good news to Muslims, and for encouraging them. It is not proper for a Muslim to speak in a manner that is negative, to make easy tasks appear difficult, and thus, to discourage the faithful, to forget the beautiful things and good news Allah has revealed in the Qur'an, thereby leading the faithful to become pessimistic. What is in conformity with the Qur'an is, like the manner of the Prophet (saas), to recall the good things promised to the faithful by Allah, and to keep to revitalize them.

One such tidings the Prophet (saas) was told to tell people about was Allah's forgiveness of sins:

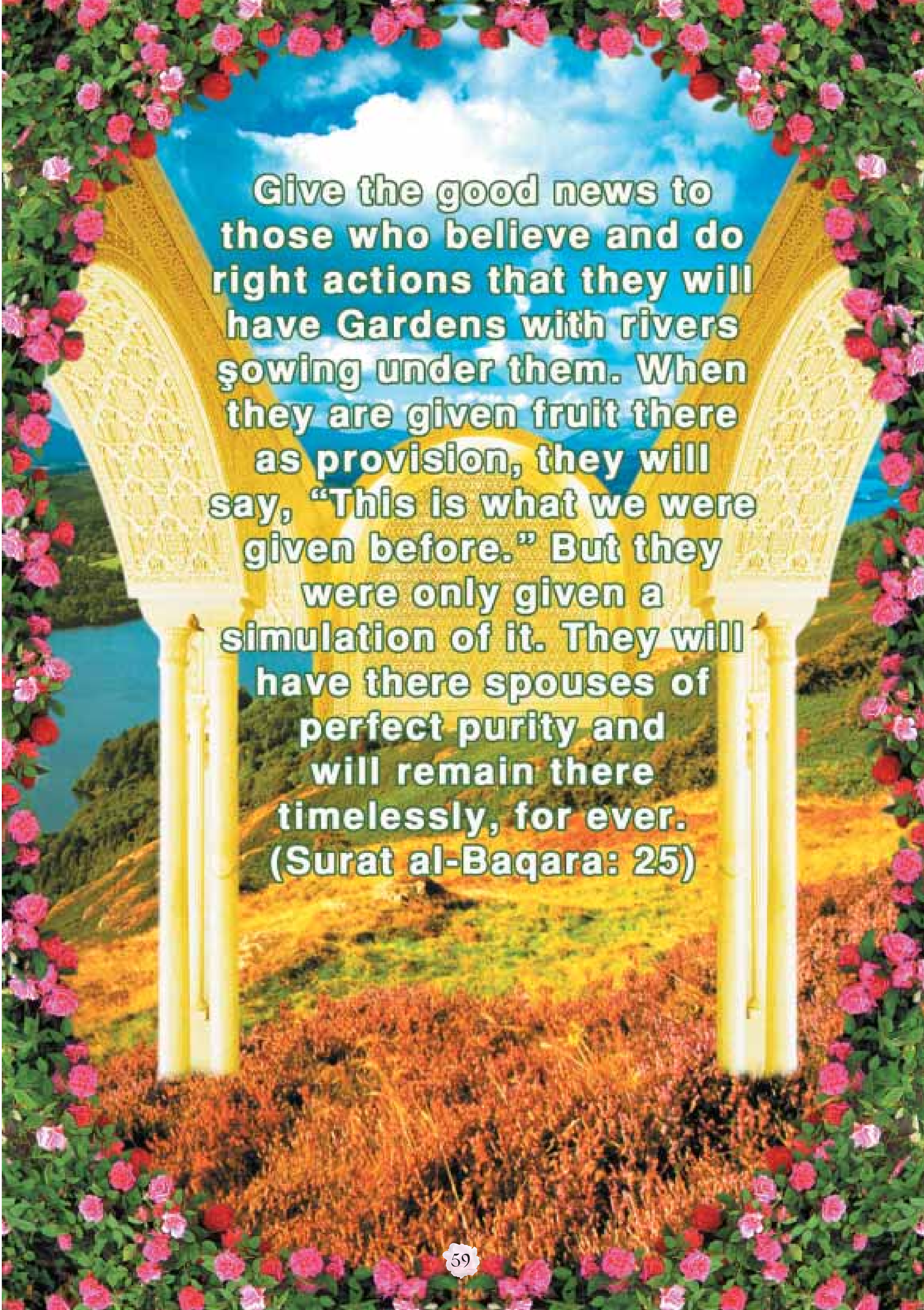
Say: "My servants, you who have transgressed against yourselves, do not despair of the mercy of Allah. Truly Allah forgives all wrong actions. He is the Ever-Forgiving, the Most Merciful." (Surat az-Zumar: 53)

When those who believe in Our Signs come to you, say, "Peace be upon you!" Allah has made mercy incumbent on Himself. If anyone among you does evil out of ignorance and then afterwards repents and puts things right, He is Ever-Forgiving, Most Merciful. (Surat al-An'am: 54)

Another tiding is that of Paradise:

Say, "Shall I tell you of something better than that?" Those who do their duty will have Gardens with their Lord, with rivers flowing under them, remaining in them timelessly, for ever, and purified wives, and the Pleasure of Allah. Allah sees His servants. (Surah Al 'Imran: 15)





Give the good news to those who believe and do right actions that they will have Gardens with rivers şowing under them. When they are given fruit there as provision, they will say, "This is what we were given before." But they were only given a simulation of it. They will have there spouses of perfect purity and will remain there timelessly, for ever. (Surat al-Baqara: 25)

The Prophet (saas) reminded his people that he too was human

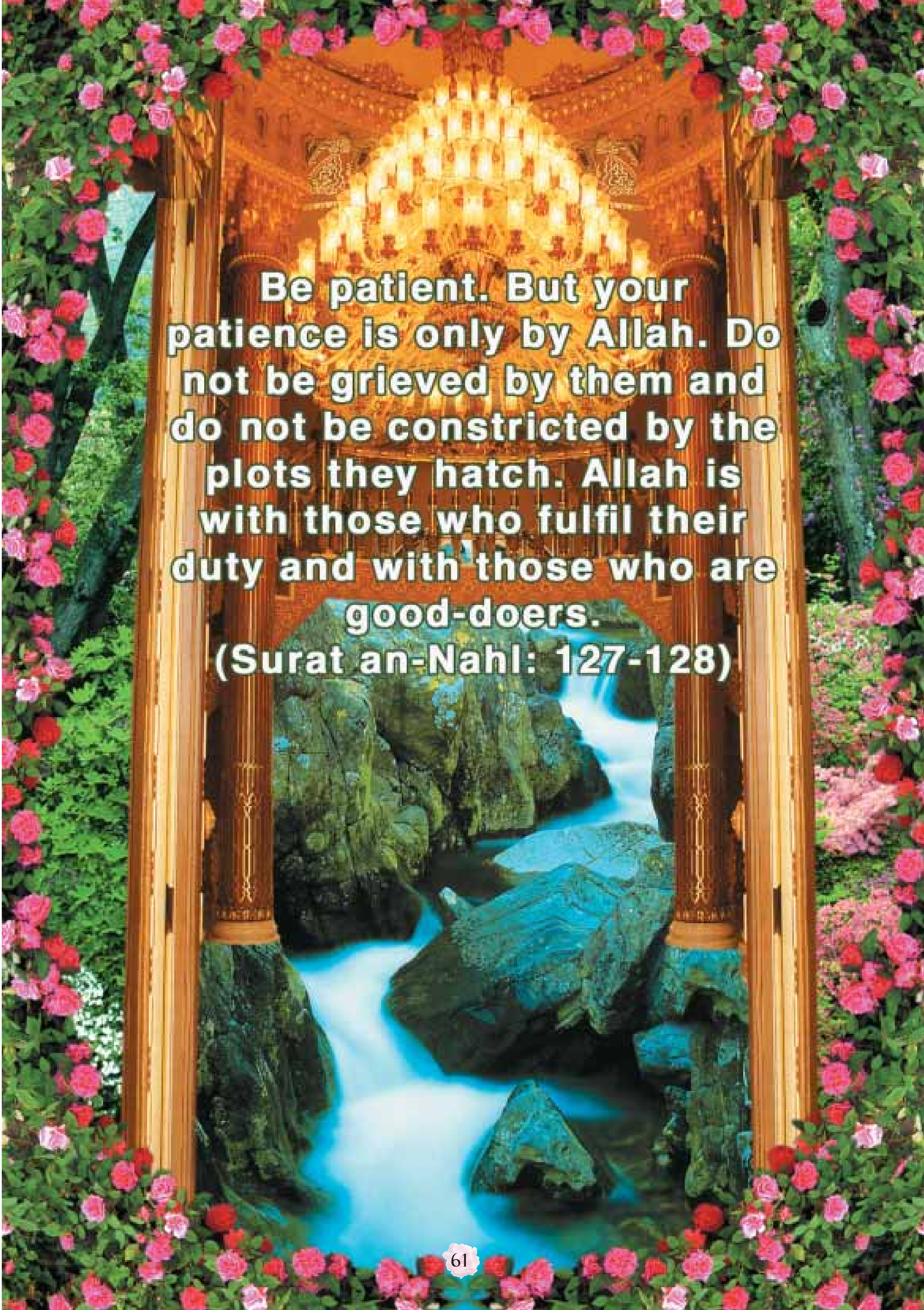
One of the fundamental characteristics of unbelievers is their arrogance. It is that which has led them to refuse to obey the messengers of Allah, and to resort to excuses in order not to do so. One such excuse was that they would only obey these messengers if they were more than human. Yet, the Prophet (saas) reminded his people that he was human, a mere servant of Allah, and that all other such expectations were groundless, but that they should turn to Allah. Allah gave the Prophet (saas) the following commands in the Qur'an:

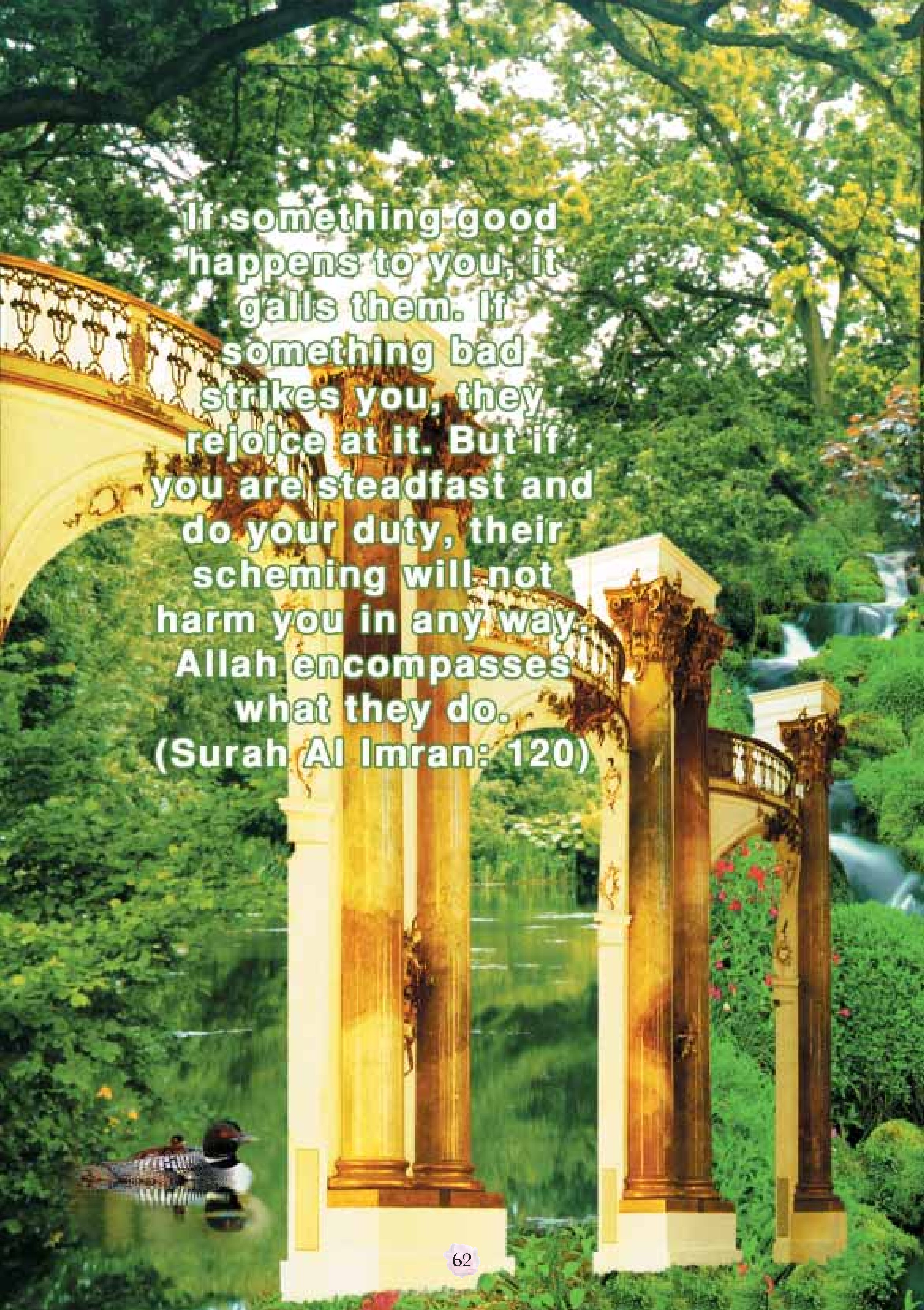
Say: "I am only a human being like yourselves. It is revealed to me that your god is One God. So let him who hopes to meet his Lord act rightly and not associate anyone in the worship of his Lord." (Surat al-Kahf: 110)

Say: "If there had been angels on the earth going about in peace, We would have sent down to them an angel from heaven as messenger." Say: "Allah is a sufficient witness between me and you. He is certainly aware of and sees His servants." (Surat al-Isra': 95-96)

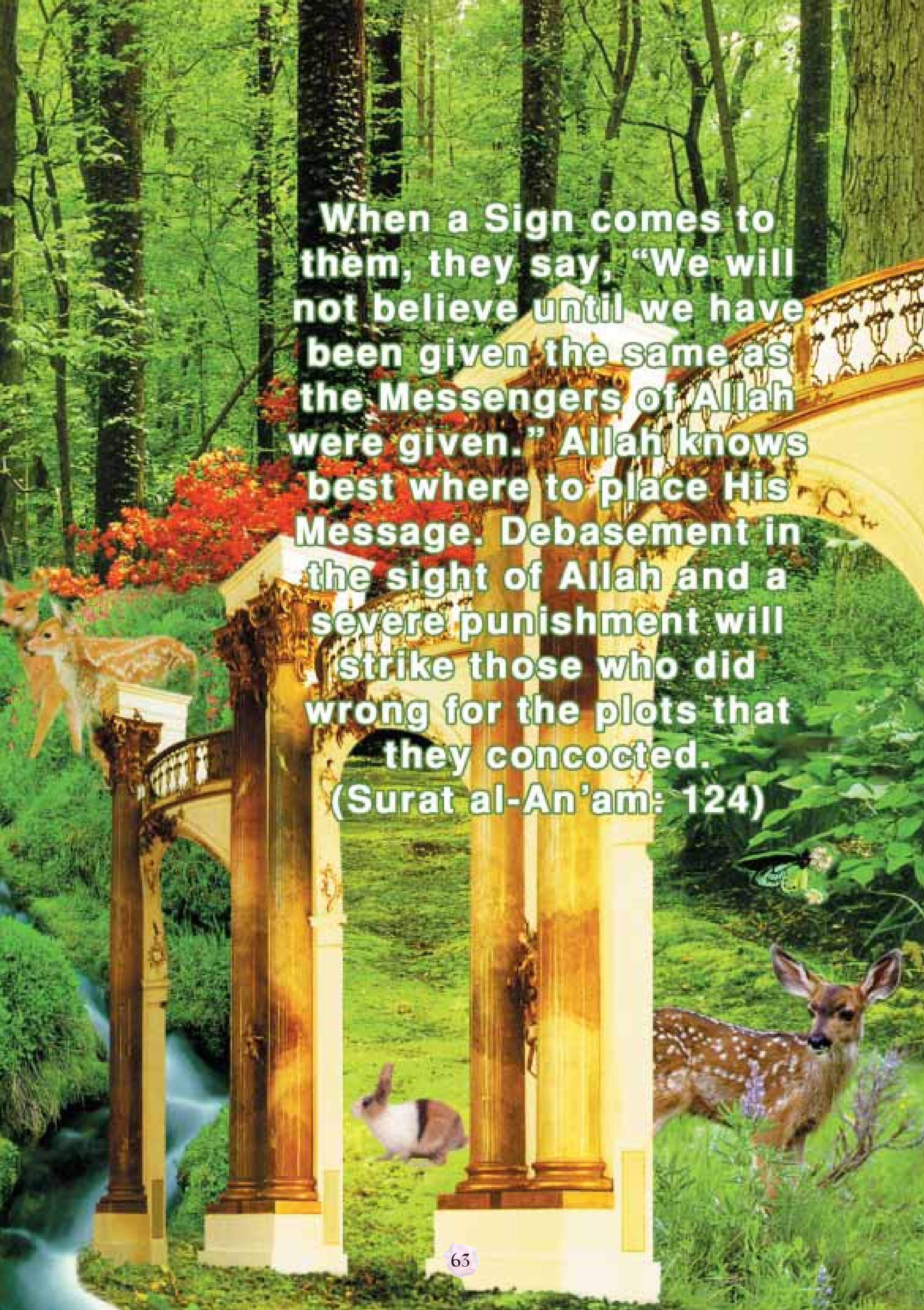
The Prophet (saas) told his people that he was also commanded to be one of the Muslims and to obey Allah, and that he was responsible for warning the unbelievers, but that he could not be held responsible for their choices. The verses in question read:

"I have simply been ordered to worship the Lord of this land which He has declared sacred—everything belongs to Him—and I have been ordered to be one of the Muslims and to recite the Qur'an." Whoever is guided is only guided to his own good; if someone is misguided just say, "I am only a warner." Say: "Praise be to Allah. He will show you His Signs and you will recognise them. Your Lord is not unaware of what you do." (Surat an-Naml: 91-93)


Be patient. But your patience is only by Allah. Do not be grieved by them and do not be constricted by the plots they hatch. Allah is with those who fulfil their duty and with those who are good-doers.
(Surat an-Nahl: 127-128)



If something good happens to you, it galls them. If something bad strikes you, they rejoice at it. But if you are steadfast and do your duty, their scheming will not harm you in any way. Allah encompasses what they do. (Surah Al Imran: 120)



When a Sign comes to them, they say, "We will not believe until we have been given the same as the Messengers of Allah were given." Allah knows best where to place His Message. Debasement in the sight of Allah and a severe punishment will strike those who did wrong for the plots that they concocted.
(Surat al-An'am: 124)

The Prophet (saas) relieved Muslims of difficulties

Together with the traits we have already described, the Prophet (saas) lifted burdens from the faithful, and was a guide to them in tasks that they failed to understand properly, which were otherwise had been too difficult. People are easily prone to making their lives difficult, and to imposing rules upon themselves, by which they falsely believe they have solved their problems. This particular human characteristic is one of the reasons why the religion has been distorted through the years. Many societies have dreamed up rules that did not actually exist in the religion, and then made themselves and others believe that they would only be truly god-fearing when they adhered to them. One of the Prophet (saas)'s most important qualities was the way he lifted such burdens that people had imposed on themselves. Allah speaks of that quality of the Prophet (saas) in a verse:

Those who follow the Messenger, the Ummi, whom they find written down with them in the Torah and the Gospel, commanding them to do right and forbidding them to do wrong, permitting them good things and prohibiting them bad things, relieving them of their heavy loads and the chains which were around them. Those who believe in him and honour him and help him, and follow the Light that has been sent down with him, they are the ones who are successful. (Surat al-A'raf: 157)

The "heavy loads and chains" mentioned in the verse are the difficulties people impose upon themselves. The Prophet (saas) was both a model for people in his own lifetime, as well as one who lifted such burdens from people, as the verse indicates, by calling them to righteousness and warning them against wickedness.

One of the subjects in which the Prophet (saas) was a splen-

did example was godliness, that is, that behavior intended to earn Allah's approval alone. He feared only Allah, and never strayed from the true path, never succumbing to people's whims and desires. This aspect of the morality of the Qur'an is actually a source of great ease and beauty for people. Trying to please others and to make oneself favored by others, trying to win the pleasure of both Allah and others, and seeking praise from them, are great hinderences to whatever one does. Such people are unable to think and behave honestly as they would otherwise like to, and, since they are unable to please everyone all together, they ultimately fail to receive the praise they were looking for. They panic at the slightest mistake, and fear that they have lost the confidence and respect of those they are trying to please when they see that they are not fully happy with them.

On the contrary, Muslims who strive only for the pleasure of Allah, and fear only Him, never suffer the burden of things that will be harmful to them in this world and the next. They do not worry about whether or not people will be pleased with them. They are therefore always at peace. Since they know that, in the event of a mistake they will have to explain themselves only to Allah and need seek forgiveness only from Him, they feel no concern or worry.

By his words and behavior, the Prophet (saas) taught the faithful to live with purity of faith. He thus lifted the heavy weight of "gaining the pleasure of others" from all of humanity. That, of course, is but one of the difficulties believers experienced that he did away with. The Prophet Muhammad (saas) was an example to all Muslims in many matters that will bring good and great blessings in this world and in the hereafter.

Allah has revealed that someone with purity of faith would not be the same as one who worships others besides Allah:

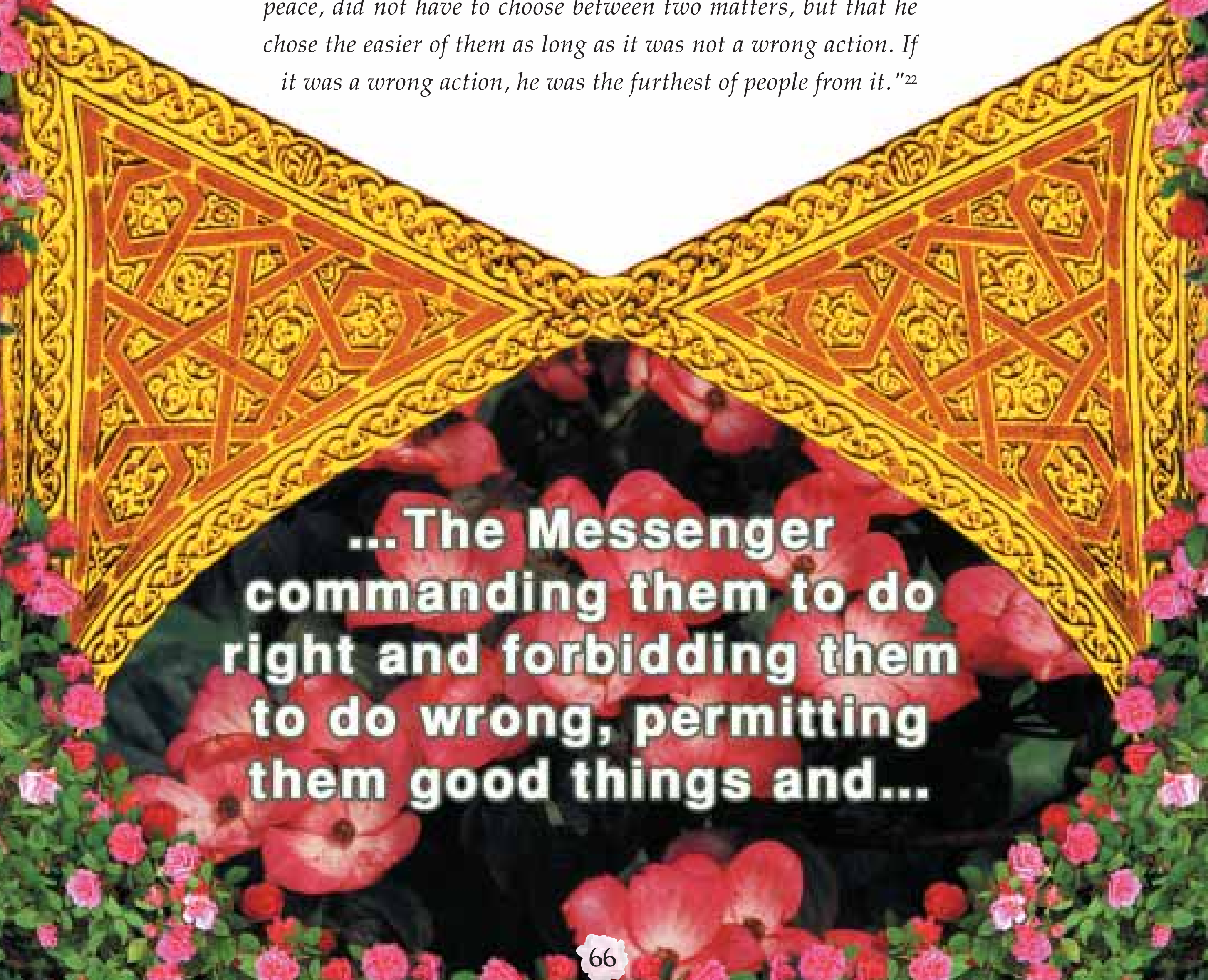
Allah has made a metaphor for them of a man owned by several partners in dispute with one another and an-

other man wholly owned by a single man. Are they the same? Praise be to Allah! The fact is that most of them do not know. (Surat az-Zumar: 29)

Idolatry was not the only burden the Prophet (saas) lifted from the shoulders of the faithful. He relieved them of all burdens that made life difficult for them, called them to the best and easiest way of life, and found solutions to all problems. That is why those who abide by the Sunnah of Allah's Messenger (saas) live in comfort and at peace. Some of the hadiths on this subject state:

"The Prophet sent Mu'adh and Abu Musa to Yemen telling them. 'Treat the people with ease and don't be hard on them; give them glad tidings and don't fill them with aversion; and love each other, and don't differ'."[21]

"The Messenger of Allah, may Allah bless him and grant him peace, did not have to choose between two matters, but that he chose the easier of them as long as it was not a wrong action. If it was a wrong action, he was the furthest of people from it."[22]



Or did you suppose that you would be left without Allah knowing those of you who have struggled and who have not taken anyone as their intimate friends besides Allah and His Messenger and the believers? Allah is aware of what you do.
(Surat at-Tawba: 16)

... forbidding them bad things, relieving them of their heavy loads and the chains which were around them...
(Surat al-A'raf: 157)

The Prophet (saas) was most considerate and compassionate towards the faithful

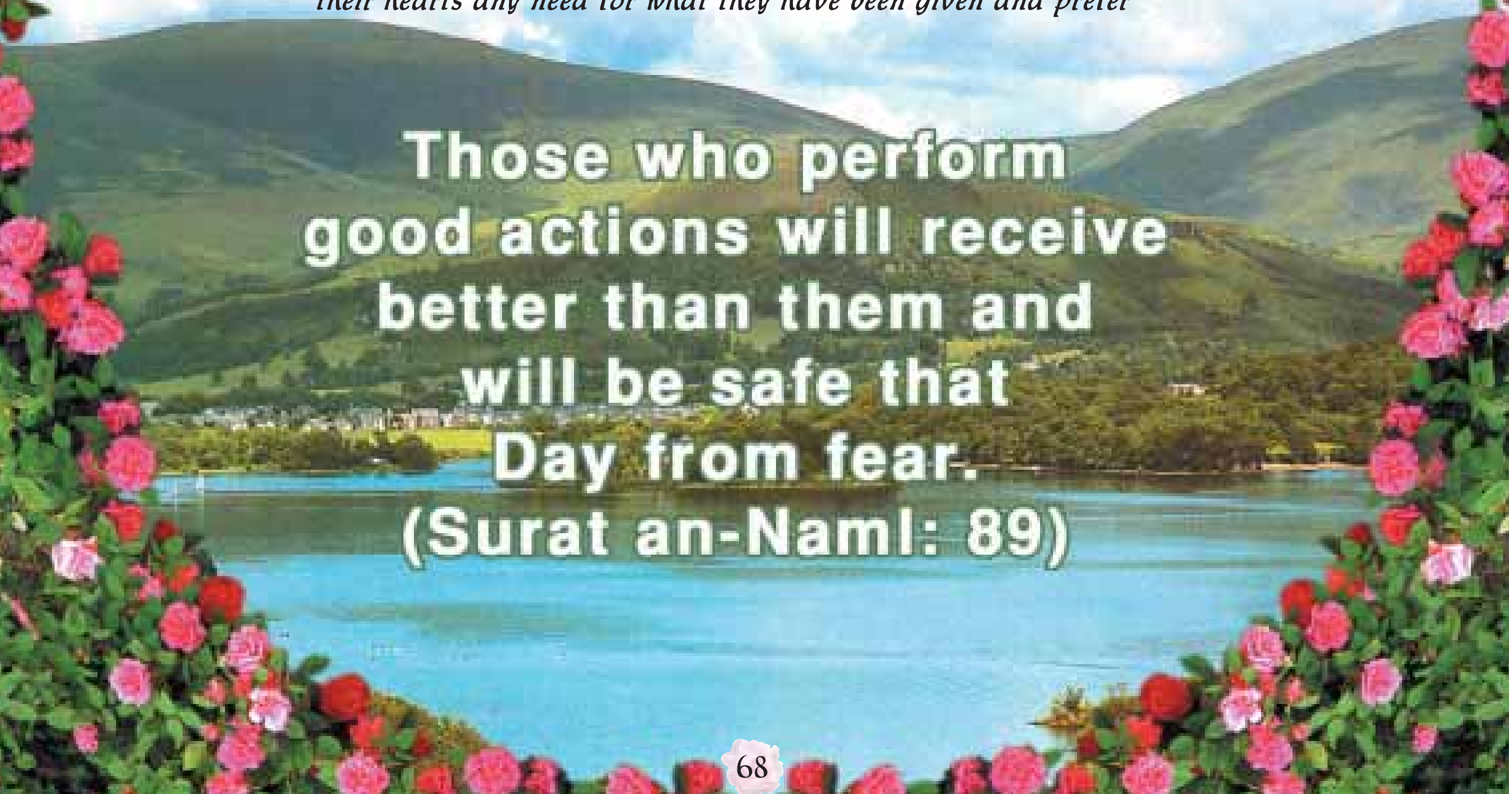
The Prophet (saas) was a compassionate man, full of love and understanding. He took an interest in the physical and spiritual problems of his friends, relatives and all those around him, and took all appropriate measures to ensure their health, security and happiness. He took them under his wing, and always bore in mind their lot in the hereafter by encouraging them to remain godly. These features of the Prophet (saas), that are an example for all of humanity, are revealed in verses:

A Messenger has come to you from among yourselves. Your suffering is distressing to him: he is deeply concerned for you: he is gentle and merciful to the believers. (Surat at-Tawba: 128)

"And take the believers who follow you under your wing." (Surat ash-Shu'ara': 215)

Since the companions of the Prophet (saas) took him as a model, they made the appropriate sacrrifices as mentioned in the Qur'an, behaving with emphaty and compassion. One verse speaks of the sacrifices the faithful made for the sake of one another:

Those who were already settled in the abode, and in belief, before they came, love those who migrated to them and do not find in their hearts any need for what they have been given and prefer



them to themselves even if they themselves are needy. It is the people who are safe-guarded from the avarice of their own selves who are successful. (Surat al-Hashr: 9)

The faithful, who were taught by the Prophet (saas), and abided by the verses of the Qur'an, behaved compassionately even towards prisoners of war. Verses speak of this, too:

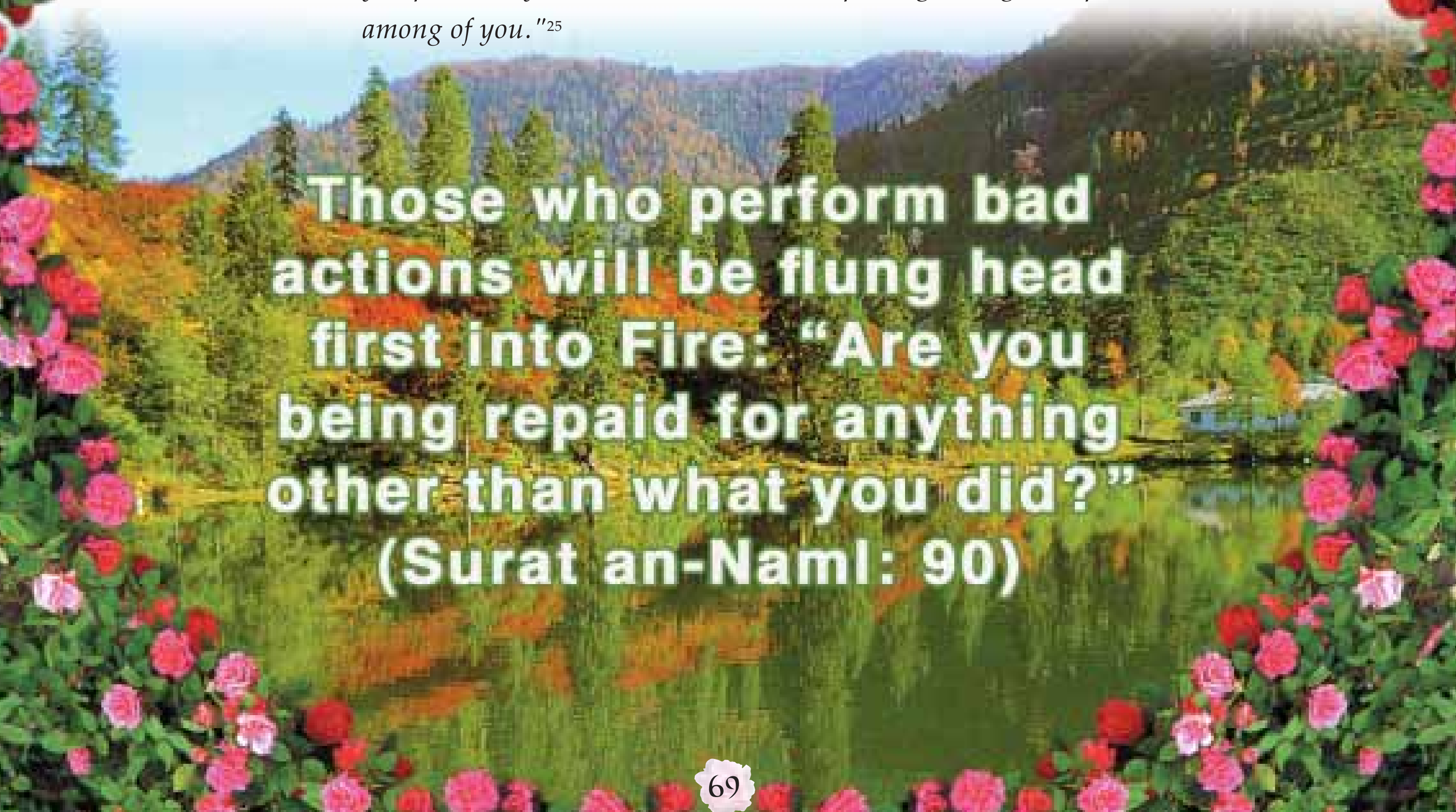
They give food, despite their love for it, to the poor and orphans and captives: "We feed you only out of desire for the Face of Allah. We do not want any repayment from you or any thanks. Truly We fear from our Lord a glowering, calamitous Day." (Surat al-Insan: 8-10)

The Prophet (saas) reminded his companions to be compassionate, and was the greatest model for them in that regard:

"Those who have mercy will receive the mercy of the Most Merciful. Have mercy on those who are on earth, the One in heavens will have mercy on you."[23]

"Those who show no mercy will be shown no mercy"[24]

"I swear by whom my soul is in his hand, you will not enter paradise until you believe, and you will not believe until you love each other. Do you want me to guide you to something which if you practice, you will love each other? Spread greeting with peace among of you."[25]



How the Prophet (saas) prayed and asked forgiveness for the faithful

Out of that affection and thoughtfulness he felt towards the faithful, the Prophet (saas) asked Allah to forgive their mistakes. Allah's commands to the Prophet (saas) on that subject take the following form:

O Prophet! When women who believe come to you pledging allegiance to you on the grounds that they will not associate anything with Allah or steal or fornicate or kill their children or give a false ascription of paternity—making up lies about their bodies—or disobey you in respect of anything right, then accept their pledge and ask forgiveness for them. Allah is Ever-Forgiving, Most Merciful. (Surat al-Mumtahana: 12)

Know then that there is no god except Allah and ask forgiveness for your wrongdoing, and for the men and women who believe. Allah knows both your activity and your repose. (Surah Muhammad: 19)

"... If they ask your permission to attend to their own affairs, give permission to any of them you please; and ask Allah's forgiveness for them. Allah is Ever-Forgiving, Most Merciful." (Surat an-Nur: 62)

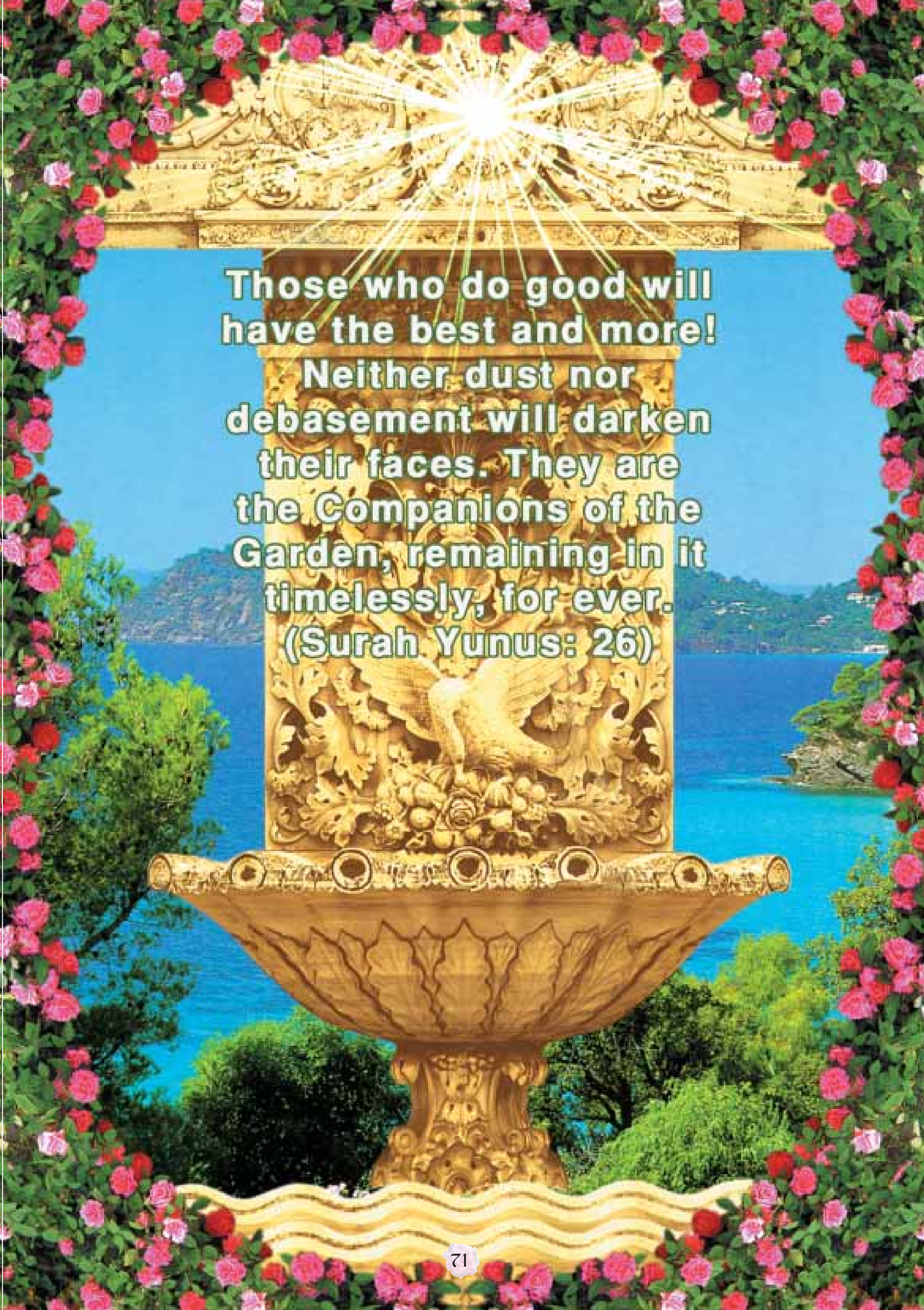
In another verse, Allah told the Prophet (saas) to pray for the faithful:

... Pray for them. Your prayers bring relief to them. Allah is All-Hearing, All-Knowing. (Surat at-Tawba: 103)

As this verse reveals, the Prophet (saas)'s prayers brought the faithful peace and tranquility. It must not be forgotten that only Allah gives peace and tranquility to the heart. Allah makes the prayers of His Messenger (saas), whom He has appointed as guardian and protector of the faithful, a means whereby they come by comfort and ease. Our Lord's love and compassion, and His protection and mercy for the faithful is most clearly represented in the morality of the Prophet (saas).

These words of the Prophet (saas) reminded the faithful that prayer was an important matter:

"When you are praying do not say; 'O Allah, forgive me if You wish. O Allah, forgive me if you wish.' You should be firm in your asking, for there is no compelling Him."[26]

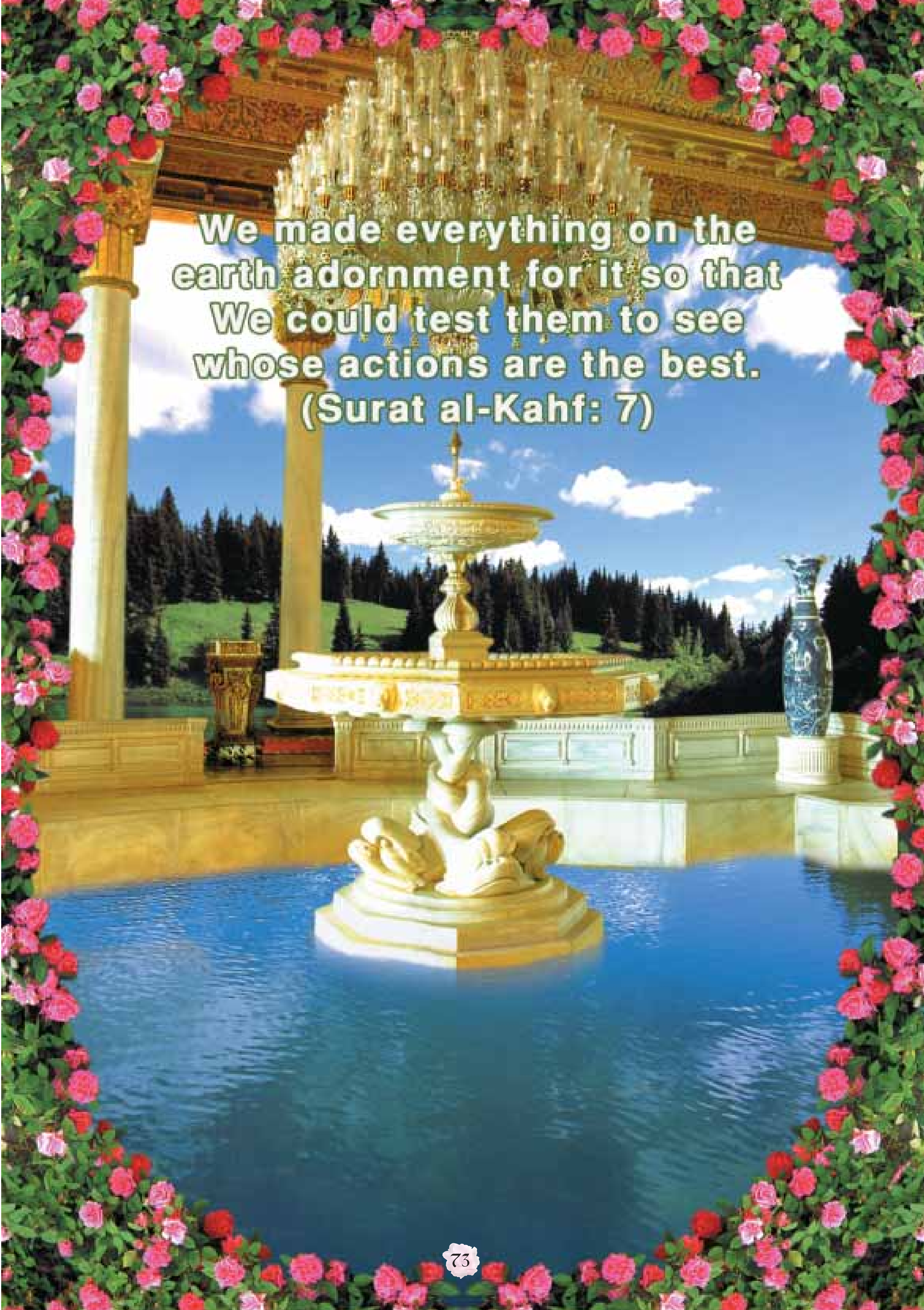

Those who do good will have the best and more! Neither dust nor debasement will darken their faces. They are the Companions of the Garden, remaining in it timelessly, for ever.
(Surah Yunus: 26)

The alms the Prophet (saas) collected for the benefit of the faithful were a means whereby they were purified

At the beginning of Surat at-Tawba, verse 103, Allah commands, **"Take from their wealth a charity to purify and cleanse them and pray for them."** In other words, He reveals that by means of the alms he received, the Prophet (saas), the beloved servant of Allah, purified the faithful. The Prophet (saas) is the Messenger of Allah, and remains on the path shown by Allah in all his words and deeds. The source of the Prophet (saas)'s higher morality and noble character is that he always turned to Allah, without falling into the error of worshipping others besides Allah. It was because he obeyed every command given by Allah, he came to possess a morality and behavior of matchless quality, a model to all the world.

This truth must serve as a guide for all Muslims and believers. Their morality and behavior, too, must be an example to all the world, by means of their abiding by the Qur'an, which is the revelation of Allah, and the morality taught by the Prophet (saas).




We made everything on the earth adornment for it so that We could test them to see whose actions are the best.
(Surat al-Kahf: 7)

The Prophet (saas) would consult with the faithful

In accordance with a command from Allah, the Prophet (saas) would consult with the faithful and seek their opinion. This was commanded in the following verse:

> *... So pardon them and ask forgiveness for them, and consult with them about the matter. Then when you have reached a firm decision, put your trust in Allah. Allah loves those who put their trust in Him. (Surah Al 'Imran: 159)*

After canvassing the opinions of the faithful, the Prophet (saas) would come to a decision and place the outcome in the hands of Allah. One important fact that must not be lost sight of is that all decisions are known beforehand by Allah. Allah has decreed every decision and its outcome. It is an act of worship on all believers to consult and then arrive at a decision. Knowing that, the Prophet (saas) would consult the faithful before coming to a decision, though, while leaving the outcome of that decision to Allah, he knew that Allah would produce the most beneficial outcome from it.

Consulting with others is an approach that can bring about the most auspicious results for Muslims. In the first place, anyone who consults others demonstrates better morality by acting modestly. For instance, the Prophet (saas) was the wisest of the community of the faithful, and had the greatest foresight and understanding. Despite that, however, his consulting those around him and asking their opinion,

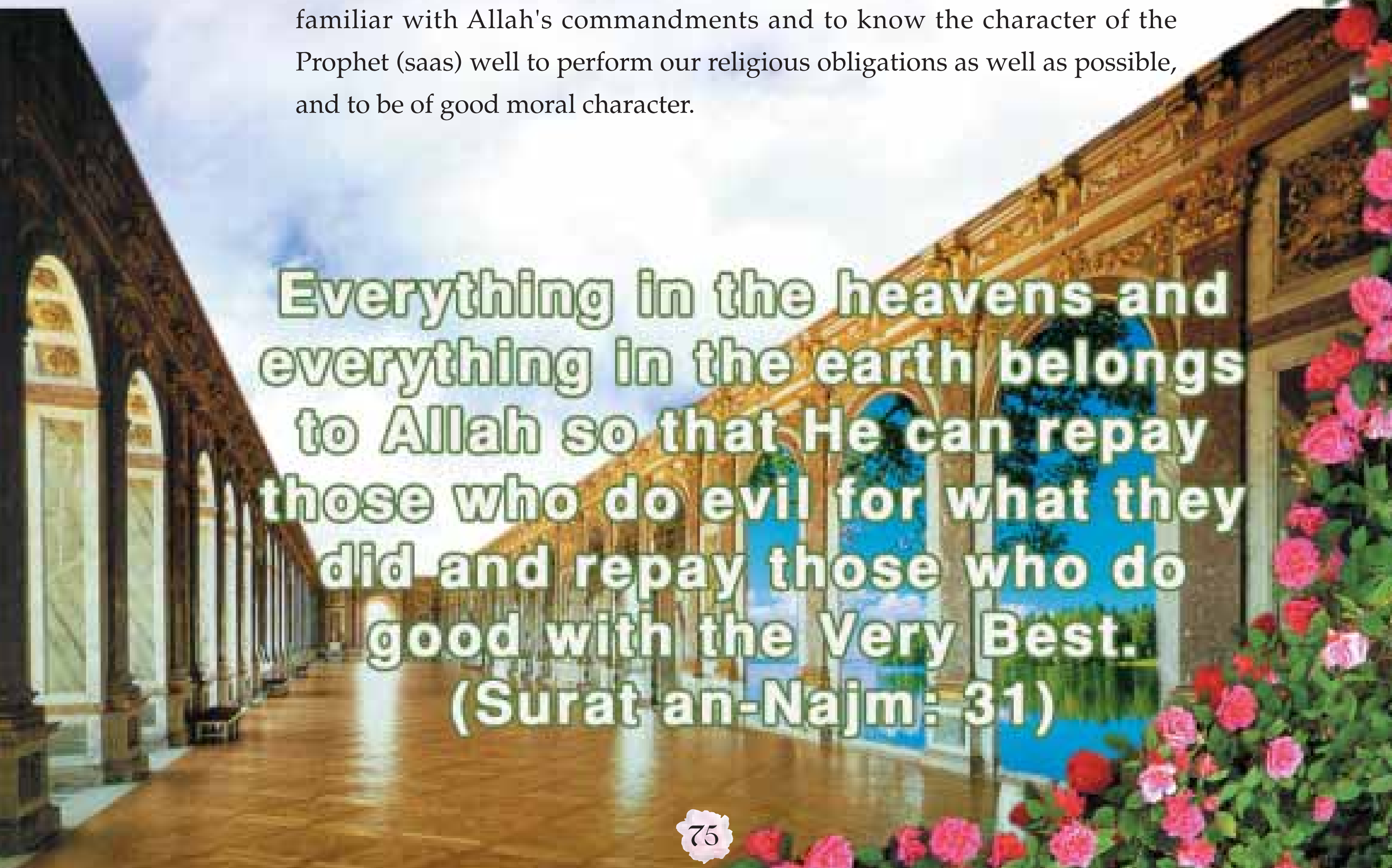


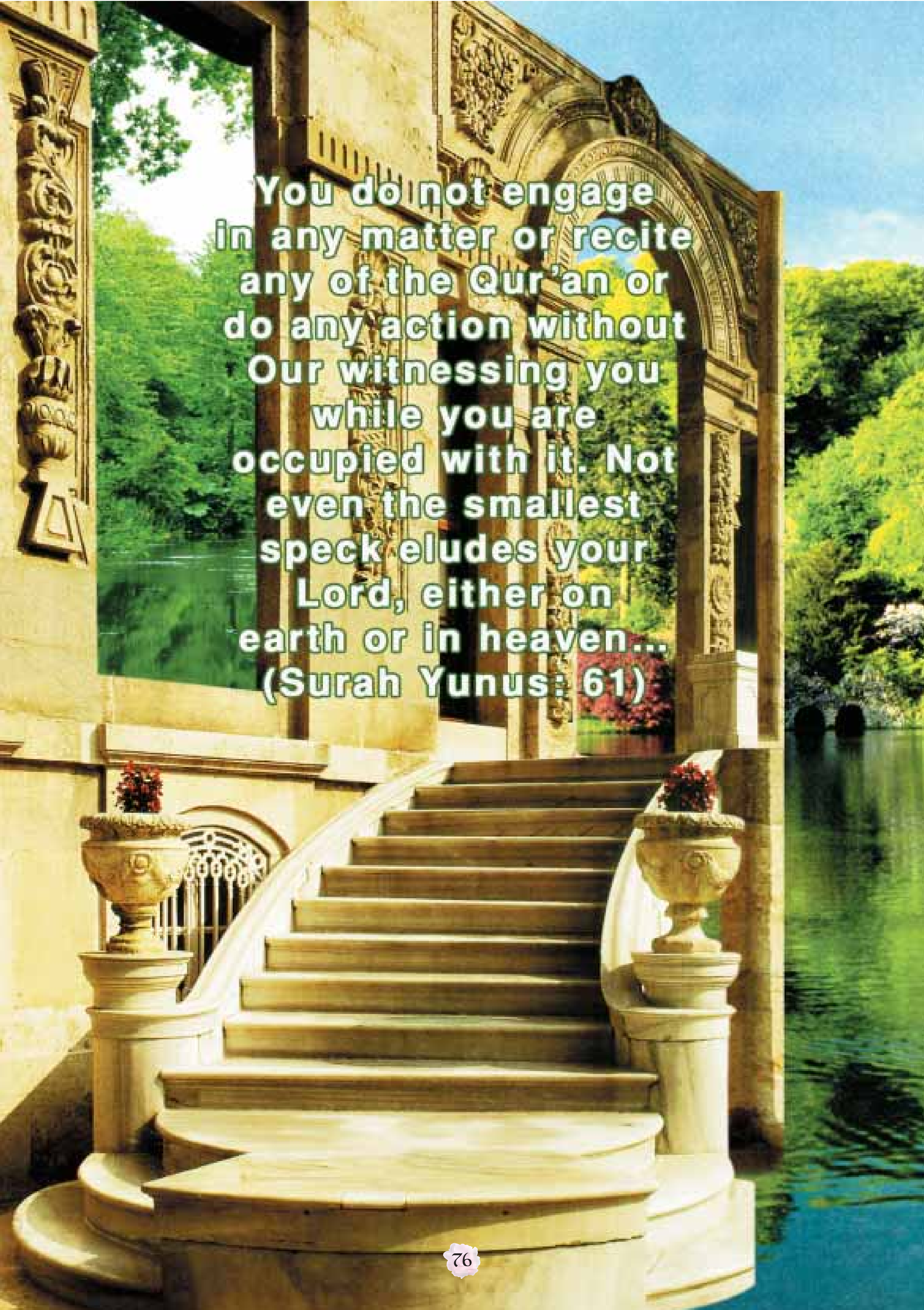
enquiring how they would resolve a particular matter, shows what a modest person he truly was.

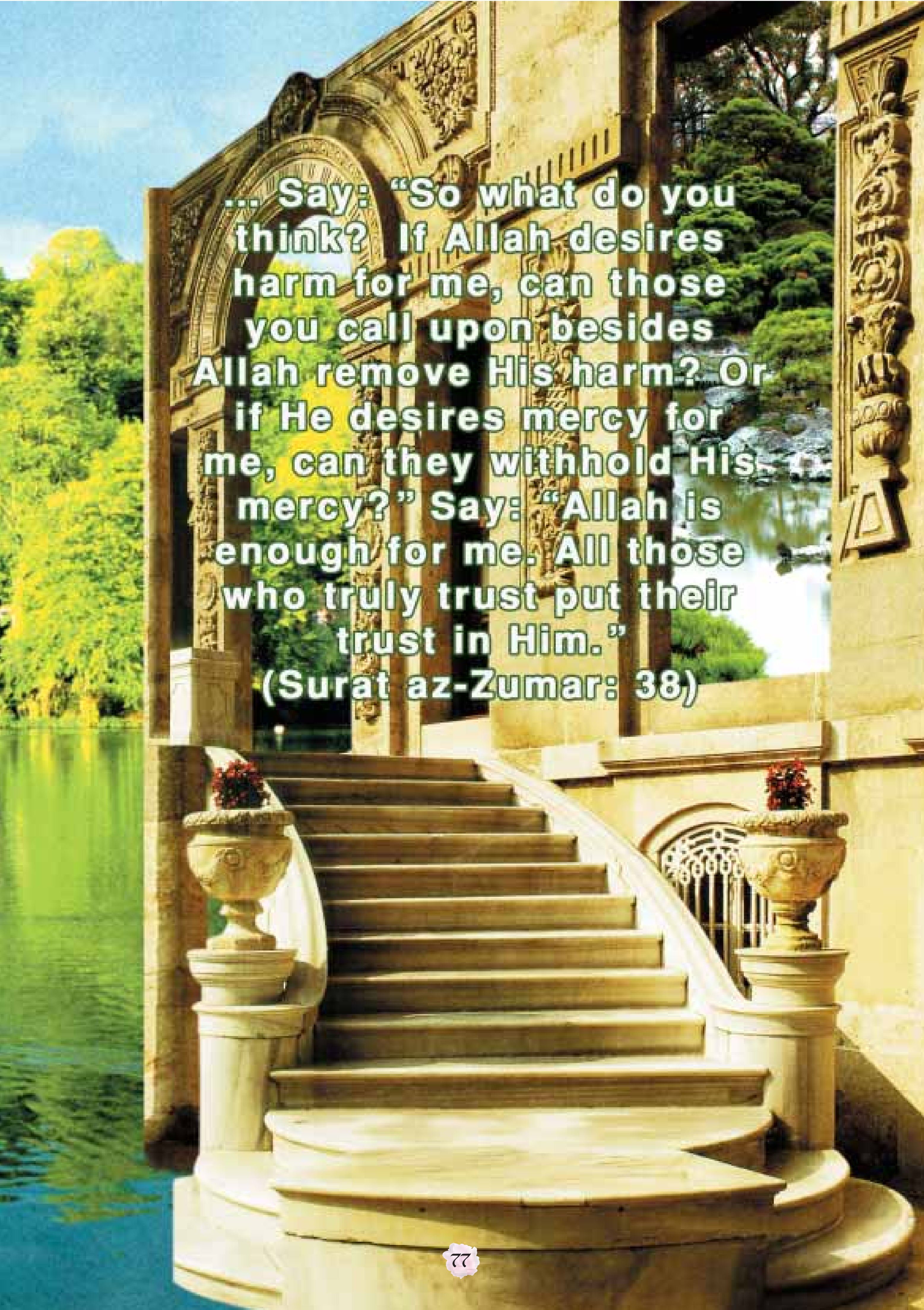
The faithful must display humility in all matters, not thinking that they know better than everyone else. They will gain great benefits from consulting with others. By adopting this manner of the Prophet (saas), they will come to resemble him, and will earn the good pleasure of Allah and the faithful by practicing the humility and affection that he showed the believers. They will also avoid pride of their own intelligence. In the Qur'an, Allah has revealed that: **"… Over everyone with knowledge is a Knower..."** (Surah Yusuf: 76) meaning that a person can arrive at better results by not relying on his own intelligence alone but by making use also of the intelligence, ideas and accumulated experience of others. Instead of one mind, he will actually possess the number of however many people he consults. The Prophet reminded the faithful that they ought to consult one another in these words:

> *"Every people who seek the pleasure of Allah and consult with one another are guided to the best course in their affairs."*[27]

Every path shown to mankind by Allah in the Qur'an, and all behavior displayed by the Prophet (saas), are the most auspicious and best. Consulting others is one such example. It is therefore most important to be familiar with Allah's commandments and to know the character of the Prophet (saas) well to perform our religious obligations as well as possible, and to be of good moral character.




You do not engage in any matter or recite any of the Qur'an or do any action without Our witnessing you while you are occupied with it. Not even the smallest speck eludes your Lord, either on earth or in heaven...
(Surah Yunus: 61)


... Say: "So what do you think? If Allah desires harm for me, can those you call upon besides Allah remove His harm? Or if He desires mercy for me, can they withhold His mercy?" Say: "Allah is enough for me. All those who truly trust put their trust in Him."
(Surat az-Zumar: 38)

Allah gave the Prophet (saas) fame and honour

Did We not raise your renown high? (Surat al-Inshirah: 4)

As the verse above states, the Prophet (saas) was recognized both during his own time and after it. 1,400 years after his death, he is still known all over the world. For 1,400 years, billions of people have loved and respected the Prophet (saas), felt close to him despite never having seen him, and prayed to be with him in Heaven for all eternity. And still do so.

In other verses, Allah speaks of the Prophet (saas) as a noble messenger:

Truly it is the speech of a noble Messenger, possessing great strength, securely placed with the Lord of the Throne, obeyed there, trustworthy. Your companion is not mad. (Surat at-Takwir: 19-22)

"That this is the word of a noble Messenger." (Surat al-Haqqa: 40)

In the Qur'an, Allah states that many prophets, such as Nuh (as), Ilyas (as), Musa (as) and Harun (as) were all honoured. Many people strive for fame and honour all their lives. They are obsessed by it, seeking the allurements of this transient world. Or else, they puff themselves up with arrogance. Though they strive for honour, they in the end lose it.

In fact, a person can only find fame and honour in the sight of Allah, Who reveals that that can only come by living the morality of the Qur'an. One verse reads:

If the truth were to follow their whims and desires, the heavens and the earth and everyone in them would have been brought to ruin. No indeed! We have given them their Reminder, but they have turned away from it. (Surah Muminun: 71)

The only way to lead an honourable life in this world is to abide by the superior morality of the Prophet (saas), as revealed by Allah in the Qur'an. It is a clear fact that all other paths lead to nothing but loss in this world and the next.

The Prophet (saas) was always considerate and courteous

Some of those who surrounded the Prophet (saas) were less than well-mannered and cultured. It can be seen from a number of verses that they could not understand how thoughtless they were and that their behavior could make others uncomfortable. For instance, verses speak of people entering houses by the back instead of the front, arriving when the Prophet (saas) was dining, or else taking up his time by talking for a long time. The Prophet Muhammad (saas), on the other hand, was very thoughtful, courteous, patient and civilized, and treated such people nevertheless with the greatest tolerance. Also, in the most pleasant manner, he warned those around him against behavior that would make others uncomfortable, and thus won their sympathy, teaching them through patience and perseverence. That comportment made him an excellent example for all believers.

Our Lord, Who possesses infinite love and compassion, assisted the Prophet (saas) in this matter and supported him with the verses, one of which says:

You who believe! Do not go into the Prophet's rooms except when you are invited to come and eat. Do not wait there while the food is being cooked. However, when you are called, go in, and when you have eaten, disperse, not remaining there to chat with one another. Doing that causes annoyance to the Prophet though he is too reticent to tell you so. But Allah is not reticent with the truth... (Surat al-Ahzab: 53)

Accounts by his companions give many examples of the Prophet (saas)'s courteous and considerate behavior. Because of his being both a Messenger of Allah and a head of state, the Prophet (saas) was in constant contact with people from all walks of life, from the wealthy leaders of states and tribes to poor, defenceless women and orphans. He was able to communicate with and win the hearts of people whose social status, ways of life and customs were very different from one another, he exhibited understanding, patience and a desirable attitude.

As can be seen from incidents recounted by those around him, the Prophet (saas) was most kind, above reproach, amiable and thoughtful. He practiced the rules of courtesy and politeness in the best and most ideal way throughout his entire life.



Mahmud Celaleddin. A calligraphic inscription in the *celi thuluth* script containing an Arabic couplet reading "Muhammad is a man, but not like all men. He is as a ruby among stones."

Aisha (r.a.) described the exquisite morality she saw in the Prophet (saas) in these terms:

"The Prophet (saas)'s nature was the Qur'an". [28]

Anas bin Malik (ra), who was raised in the Prophet (saas)'s household and served him for many years, spoke of his matchless kindness:

"Allah's Messenger (saas) that when he shook hands with anyone he did not withdraw his hands till the other man withdrew his. Similarly, he did not turn away his face from anyone till that man turned his face to the other side. And he was never seen to put forward his knees in front of one with whom he was sitting."[29]

"Ibn 'Umar reported that Allah's Messenger (saas) changed the name of Asiya (Disobedient) and said: 'You are Jamila (i.e.good and handsome)'."[30]

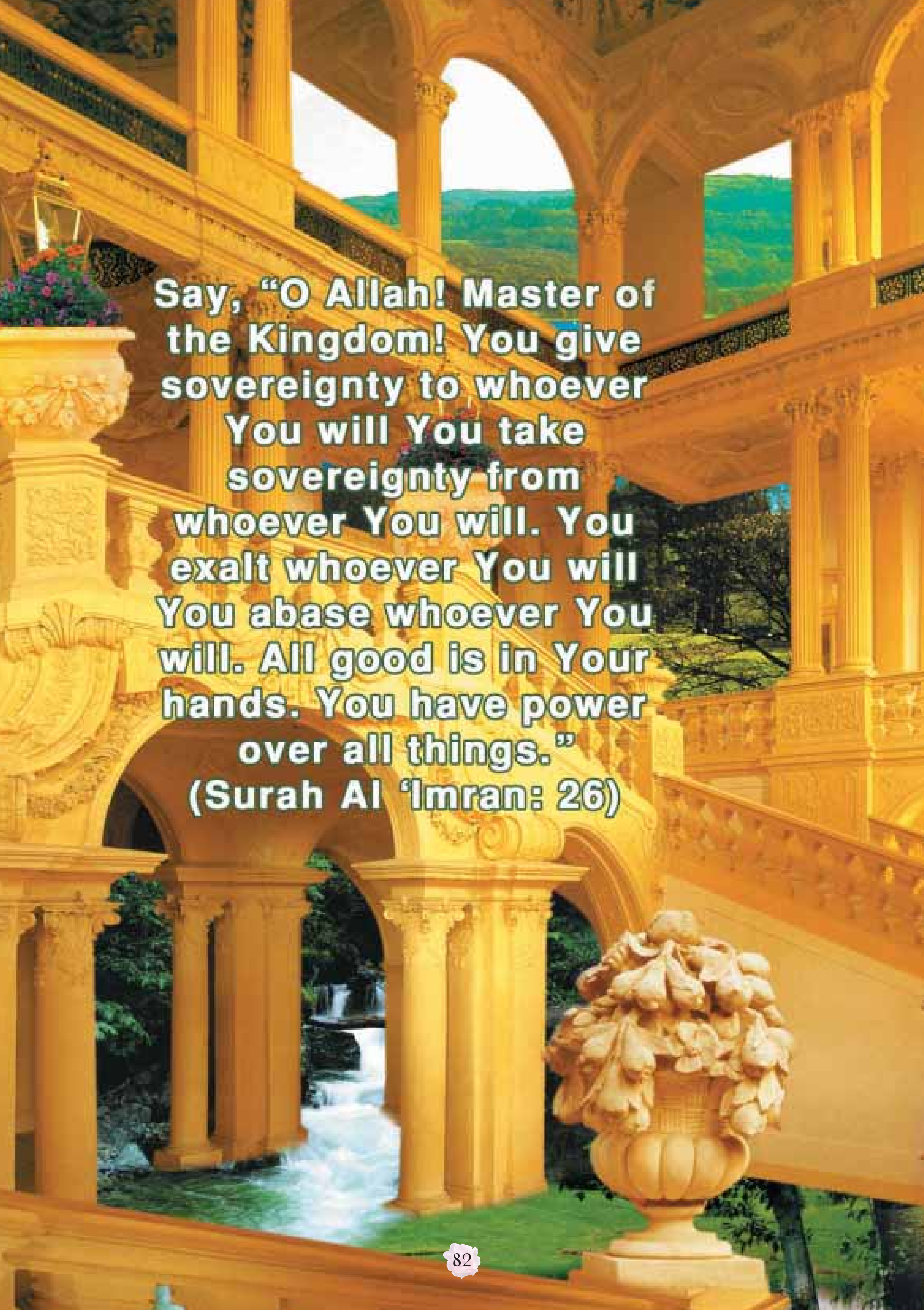
"Whenever one spoke to him the other would keep quiet and listen till he would finish."[31]

"Anas bin Malik (ra) says: 'I remained in the service of the Rasulullah (saas) for ten years. He never once told me 'Oof.' When I did something, he never asked me why did you do so? When I did not do a certain task, he never asked me why I did not do it'."[32]

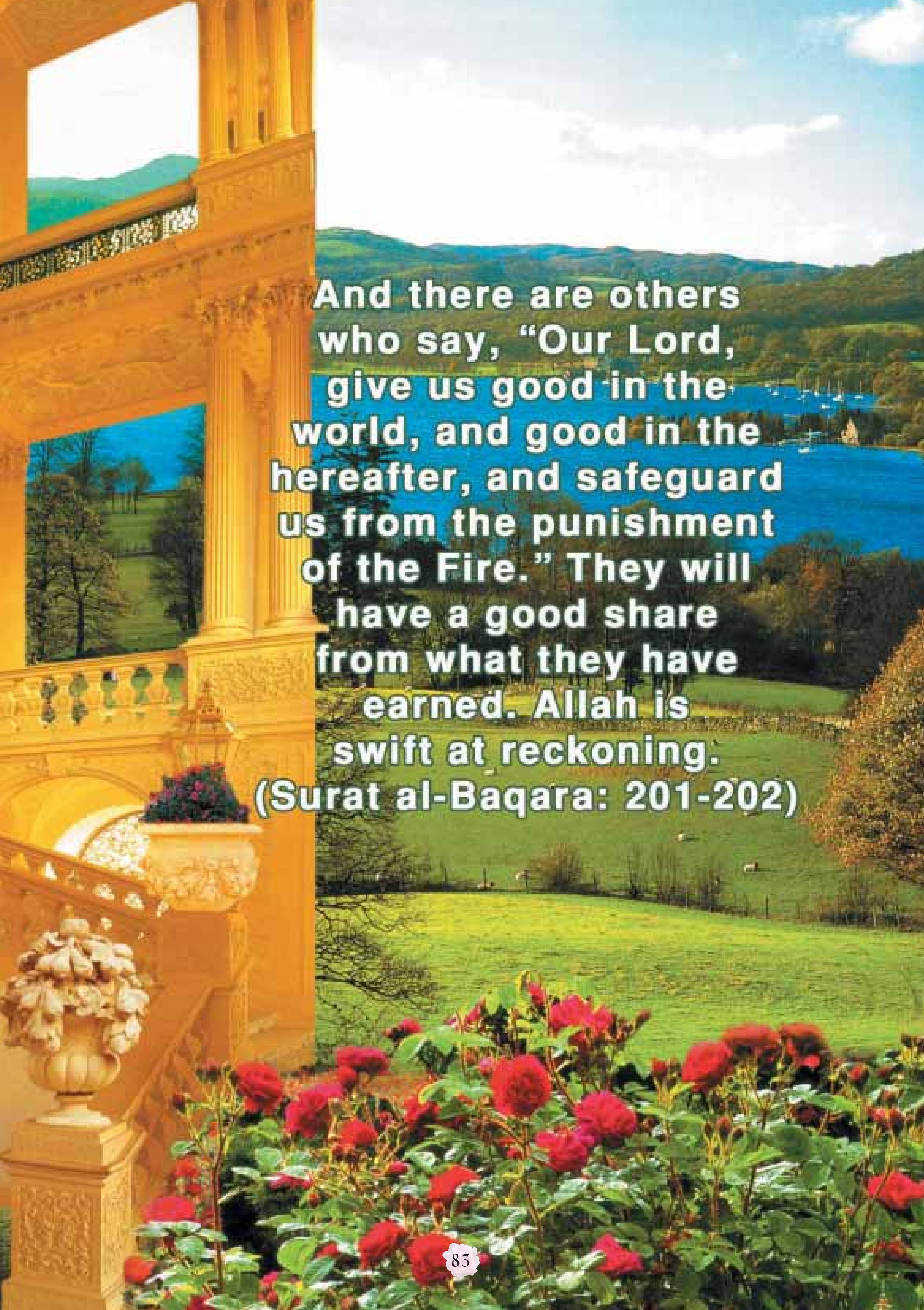
The Prophet (saas) taught thousands of people during his life, and was a means by which those who knew nothing of religion and morality came to be morally superior, well-behaved, thoughtful and self-sacrificing. Even after his death, the Prophet (saas) is still teaching by means of his words, attitudes and behavior, and is a most noble guide and teacher.







Say, "O Allah! Master of the Kingdom! You give sovereignty to whoever You will You take sovereignty from whoever You will. You exalt whoever You will You abase whoever You will. All good is in Your hands. You have power over all things."
(Surah Al 'Imran: 26)



And there are others who say, "Our Lord, give us good in the world, and good in the hereafter, and safeguard us from the punishment of the Fire." They will have a good share from what they have earned. Allah is swift at reckoning. (Surat al-Baqara: 201-202)

Allah always protected the Prophet (saas)

Allah is the Helper and Protector of the Prophet (saas) and all the believers. Allah always helped the Prophet (saas), eased his difficulties, opened the way for him, strengthened him both physically and spiritually, and supported him with other devout believers. As for his enemies, Allah clouded their understanding, reduced their strength, foiled their plots and thus, prevented them doing any harm to the Prophet (saas). Allah describes Himself as the Prophet's (saas) Helper:

If you do not help him, Allah did help him ... (Surat at-Tawba: 40)

As the verse states, Allah always assisted the Prophet (saas). That is why no service or assistance can leave the Prophet (saas) under a debt of gratitude. It is Allah Who helps the Prophet (saas), and even if that person had not been there, Allah would have used someone else, or angels or the jinn to help the Prophet (saas).

In another verse, Allah commanded the Prophet (saas) to communicate His religion with no fear of other people, and promised that He would protect him. The verse in question reads:

O Messenger! Transmit what has been sent down to you from your Lord. If you do not do it you will not have transmitted His Message. Allah will protect you from people. Allah does not guide the unbelieving people. (Surat al-Ma'ida: 67)

Those shallow and narrow-minded deniers, unable to comprehend the power of Allah and the true state of affairs, thought that they would be able to overcome, frighten or disable the Prophet (saas), and thus devised countless plots against him. These people were not aware that the Prophet (saas) was under the protection of Allah, and so could not comprehend that fact. They believed themselves to be superior to and stronger than the Prophet (saas). Yet, Allah disrupted all their plots, and even, miraculously, turned them against themselves. None of their plots were of any good. These people, who failed to comprehend that Allah saw, heard and read the secrets of their hearts when they gathered to plot against the Prophet (saas), could not grasp that even if they hid from the Prophet (saas) they could not hide from Allah. In the Qur'an, Allah refers to such people in this way:

When those who disbelieved were plotting against you to imprison you or kill you or expel you: they were plotting and Allah was plotting, but Allah is the Best of Plotters. (Surat al-Anfal: 30)

In another verse, Allah reveals to the Prophet (saas) that nobody will be able to harm him, that He is his Protector, and that Gabriel and the devout believers, are all the Prophet (saas)'s friends, helpers and supporters:

If you two [wives] would only turn to Allah, for your hearts clearly deviated. But if you support one another against him, Allah is his Protector and so are

Gabriel and every right-acting man of the believers and, furthermore, the angels too will come to his support. (Surat at-Tahrim: 4)

Allah describes the blessings and assistance He provides for the Prophet (saas):

Your Lord has not abandoned you nor is He displeased. The Last [the hereafter] will be better for you than the First [life]. Your Lord will soon give to you and you will be satisfied. Did He not find you orphaned and shelter you? Did He not find you wandering and guide you? Did He not find you impoverished and enrich you? (Surat ad-Duha: 3-8)

Knowing that Allah would help him in all matters, even in the most difficult situations, the Prophet (saas) put his trust in Him and never fell into despair. He told his companions that Allah was with them and saw and heard all, thus inspiring them too.

Those who follow the way of the Prophet (saas) and take him as their model must never lose hope in Allah's mercy and succour. They must know that Allah is always at their side as they hope for His mercy, compassion and Paradise. Allah makes the following promise to the faithful in a verse:

... Allah will certainly help those who help Him—Allah is All-Strong, Almighty. (Surat al-Hajj: 40)

The importance the Prophet (saas) attributed to cleanliness

As well as their purity of heart and morality, Muslims are also known for the cleanliness of their bodies, clothes, homes and the food they eat. A Muslim's hair, hands, face and body must always be clean. His clothes must always be clean, neat and well cared for. The places where he works or lives must always be clean, tidy, sweet-smelling and be a relaxing atmosphere. Once again, it is the Prophet (saas) who is the best example of this characteristic of Muslims. In one verse, Allah told the Prophet (saas):

You who are enveloped in your cloak! Arise and warn. Magnify your Lord. Purify your clothes. Shun all filth. (Surat al-Muddaththir: 1-5)

Allah tells the faithful in the Qur'an to eat that which is clean. He also instructed the Prophet (saas) to tell the faithful that clean things are lawful:

Messengers, eat of the good things and act rightly... (Surat al-Muminun: 51)

They will ask you what is lawful for them. Say: "All good things are lawful for you, and also what is caught for you by hunting animals which you have trained as Allah has taught you. Eat what they catch for you, mentioning Allah's name over it." Heed Allah. Allah is swift at reckoning. (Surat al-Ma'ida: 4)

The Prophet also advises the faithful to be clean in one of the hadiths:

"Surely, Islam is pure, therefore be pure, because he can never enter Paradise who is not pure."[33]

The prayers of the Prophet (saas)

The Qur'an tells us that the Prophet (saas) would rise to pray at night:

When the servant of Allah stands calling on Him, they almost swarm all over him. Say: "I call only upon my Lord and do not associate anyone else with Him." (Surat al-Jinn: 19-20)

Many verses speak of the Prophet's (saas) prayers. He would praise Allah by recalling His attributes. This is one of the prayers of the Prophet (saas) revealed in the Qur'an:

Say, "O Allah! Master of the Kingdom! You give sovereignty to whoever You will You take sovereignty from whoever You will. You exalt whoever You will You abase whoever You will. All good is in Your hands. You have power over all things." (Surah Al 'Imran: 26)

Like all the other prophets, the Prophet (saas) faced threats and pressure from hostile men and jinn. He responded to these with patience and fortitude, and was commanded to seek help from Allah against Satan's evil suggestions and spiritual attacks in this way:

Say: "My Lord, I seek refuge with You from the goadings of the satans, and I seek refuge with You, my Lord, from their presence." (Surat al-Muminun: 97-98)

He was also commanded to seek the forgiveness and mercy of our Lord, Allah, in his prayers:

Say: "My Lord, forgive and be merciful! You are the Best of the Merciful." (Surat al-Muminun: 118)

(Opposite) Hafiz Halil Efendi. Tezhip decoration. Verses from Surat al-Fatiha: 1-7: "Praise be to Allah, the Lord of all the worlds, the All-Merciful, the Most Merciful, the King of the Day of Judgement. You alone we worship. You alone we ask for help. Guide us on the Straight Path, the Path of those You have blessed, not of those with anger on them, nor of the misguided."


سورة فاتحة مكية
وهي سبع آية
بسم الله الرحمن الرحيم
الحمد لله رب العالمين الرحمن الرحيم
مالك يوم الدين إياك نعبد
وإياك نستعين اهدنا الصراط
المستقيم صراط الذين
أنعمت عليهم غير المغضوب
عليهم ولا الضالين

In the hadiths, we see that the Prophet (saas) would pray to Allah for a finer morality and a good temperament, and that he beseeched Allah in these terms:

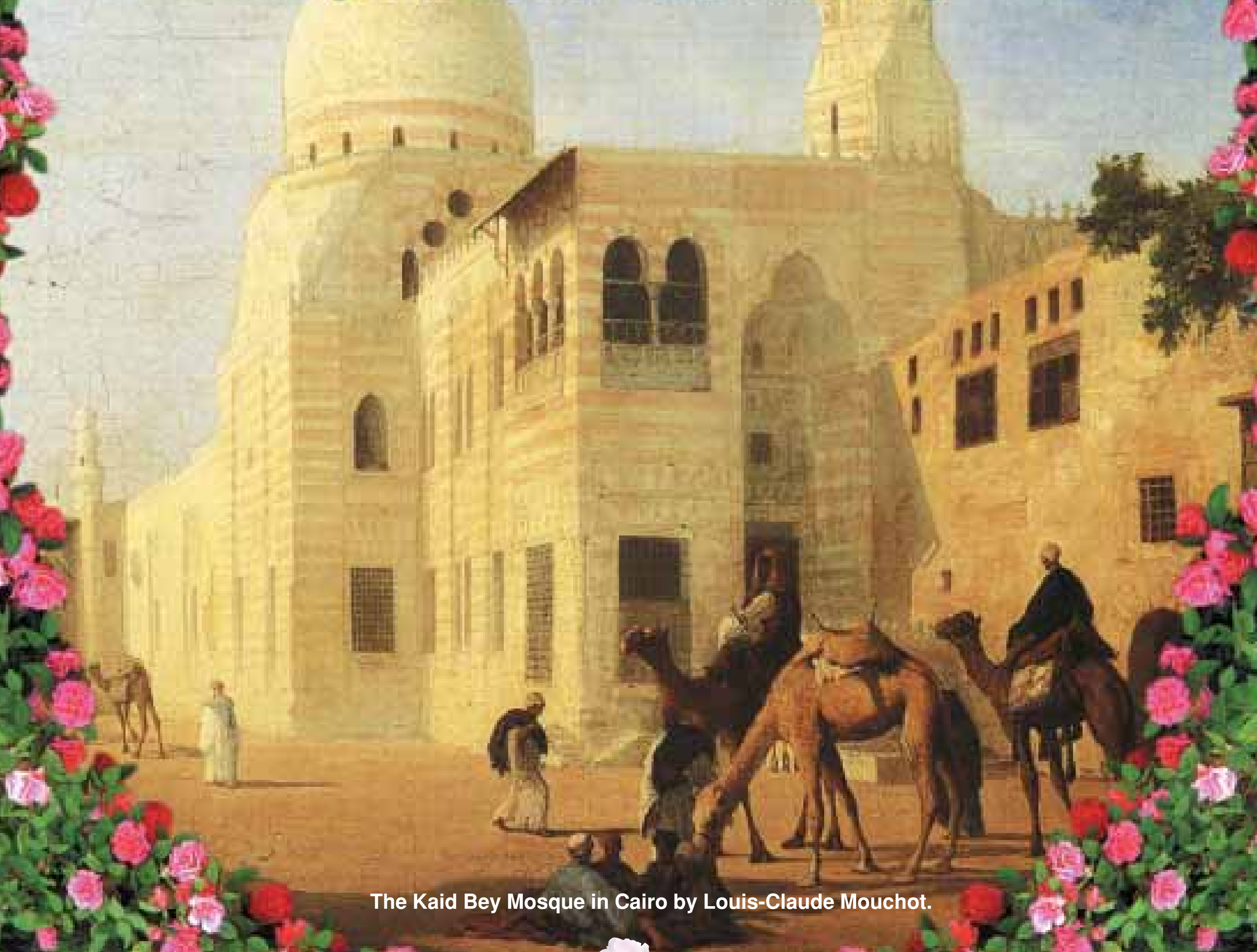
"O Allah, make my constitution and conduct good. O Allah, save me from bad character and conduct."[34]

As Allah has revealed in the verse: **"Say: 'What has My Lord to do with you if you do not call on Him?'..."** (Surat al-Furqan: 77), prayer is a most important obligation upon the faithful. A person must know that no power is of the slightest use unless Allah so wishes it. He must turn to Allah in all matters, in fear and aspiration, and pray to Him for everything. The prayers of the Prophet (saas), as those of the other prophets revealed in the Qur'an, are the very best examples for the faithful. They have shown in their prayers how they surrendered to Allah and saw Him as their only friend and helper, as well as praising our Lord by His most beautiful names. We can also see from the prayers of the prophets how they paid no attention to time when praying, but would turn to our Lord whenever they were in need.

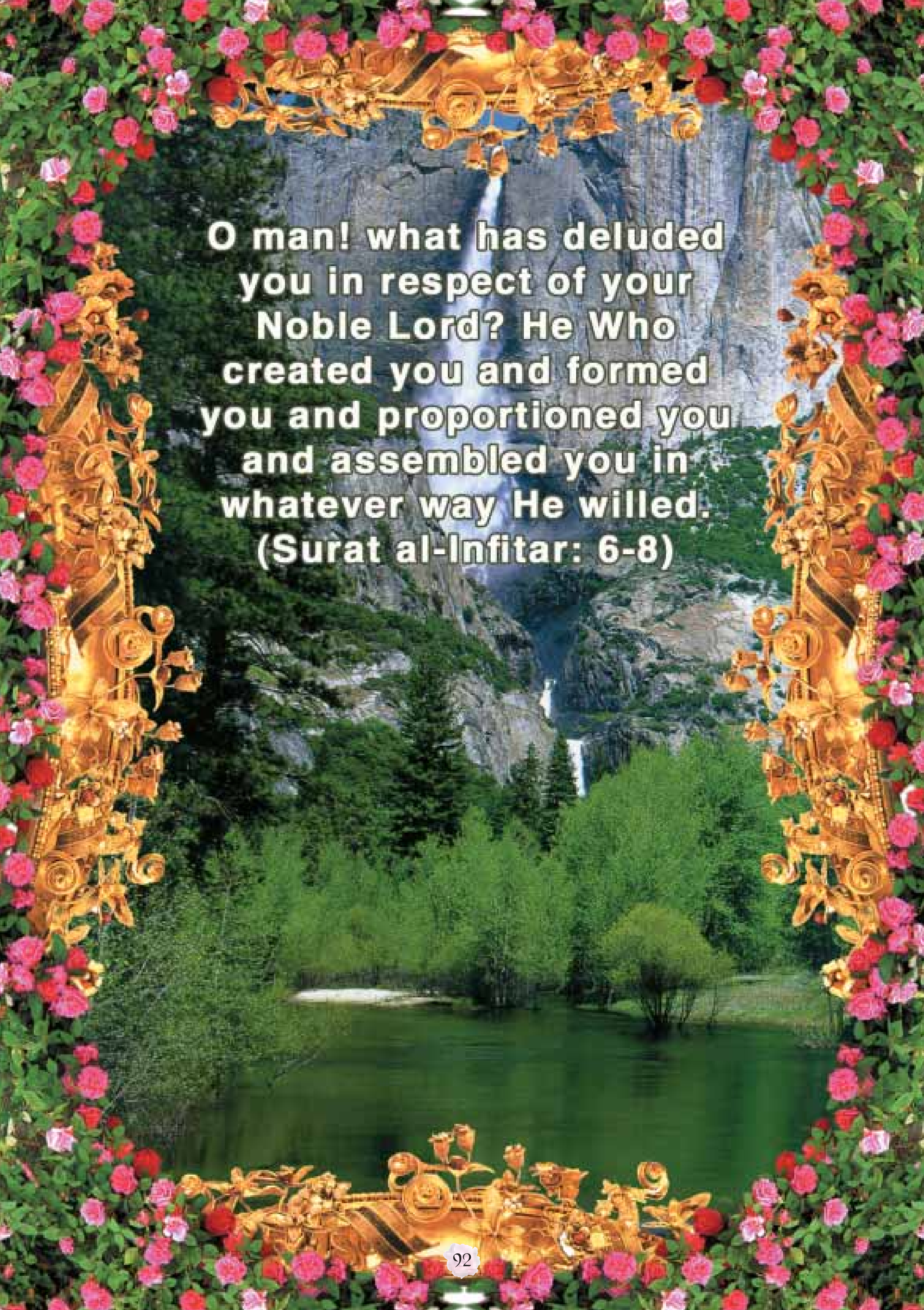


The Muayyad Mosque by David Roberts.

The religion in the sight of Allah is Islam. Those given the Book only differed after knowledge had come to them, envying one another. As for those who reject Allah's Signs, Allah is swift at reckoning.
(Surah Al 'Imran: 19)



The Kaid Bey Mosque in Cairo by Louis-Claude Mouchot.



O man! what has deluded you in respect of your Noble Lord? He Who created you and formed you and proportioned you and assembled you in whatever way He willed. (Surat al-Infitar: 6-8)

The Prophet (saas)'s Manner of Communicating the Message of Allah

As the verse: **"So call and go straight as you have been ordered to..."** (Surat ash-Shura: 15) makes clear, the Prophet Muhammad (saas) was the last prophet charged with warning mankind. Like all the other messengers, the Prophet (saas) called people to the true path, to have faith in Allah, to live for the hereafter and to exercise good morality. The methods he employed, the way he explained things, and the style he used must remain examples for all Muslims, and when a Muslim invites people to the religion he must speak and behave in the manner of the Prophet (saas).

This is how the Qur'an reveals that the Prophet (saas) was commanded to say that he had come to warn mankind:

Say: "This is my way. I call to Allah with inner sight, I and all who follow me. Glory be to Allah! I am not one of the idolators!" (Surah Yusuf: 108)

The Prophet (saas) did all that he could and more to warn people, and extended great effort to address as many people as he could. One verse reveals:

Say: "What thing is greatest as a witness?" Say: "Allah. He is Witness between me and you. This Qur'an has been revealed to

me so that I may warn you by it, and anyone else it reaches. Do you then bear witness that there are other gods together with Allah?" Say: "I do not bear witness." Say: "He is only One God, and I am free of all you associate with Him." (Surat al-An'am: 19)

By communicating the message of the Qur'an, the Prophet (saas) completely abolished the corrupt religions that the polytheists had inherited from their ancestors, for which reason he met with much resistance. Yet, he abided by Allah's command and took no notice of their oppression and animosity. Allah commands the Prophet (saas) thus in one verse:

Proclaim what you have been ordered to and turn away from the idolators. We are enough for you against the mockers. (Surat al-Hijr: 94-95)

Muslims in our own time too must explain the morality of the Qur'an to people, ignoring any lack of approval and whatever anyone might say to oppose them. They must not fear "the blame of any blamer," as the Prophet (saas) did. That is a sign of morality and godliness that will be rewarded with Paradise. The Prophet (saas) commanded Muslims to abide by that Sunnah in these words, *"Convey my teaching to the people even if it were a single sentence."*[35]

The Prophet (saas) explained that Allah possesses infinite might

In order that people should appreciate the power of Allah and adopt a nobler morality out of awe of Him, the Prophet (saas) used to tell people of the might of Allah and of the proofs of the splendour in His creation. He thus became the means whereby they would love Allah and fear him. This verse describes how the Prophet (saas) was commanded to speak:

Say: "What do you think? If Allah made it permanent night for you till the Day of Rising, what god is there other than Allah to bring you light? Do you not then hear?" Say: "What do you think? If Allah made it permanent day for you till the Day of Rising, what god is there other than Allah to bring you night to rest in? Do you not then see?" (Surat al-Qasas: 71-72)

The Prophet Muhammad (saas) also spoke of the proofs of Allah's creation to those who did not believe in the hereafter, and explained that Allah, Who has the power to create them, also had the power to create the same again in the hereafter. The verse in question reads:

Say: "Travel about the earth and see how He brought creation out of nothing. Then later Allah will bring about the next existence. Allah has power over all things." (Surat al-'Ankabut: 20)

These are some of the verses in which the Prophet (saas) is told in which way to communicate how Allah is exalted above anything they associate with Him and has no need of anything:



Ismail Hakki Altunbezer. A Qur'anic verse in *celi thuluth* script: "Allah has power over all things." (Surat al-Baqara: 20)

Say: "Am I to take anyone other than Allah as my Protector, the Bringer into Being of the heavens and the earth, He who feeds and is not fed?" Say: "I am commanded to be the first of the Muslims," and, "Do not be among the idolators." Say: "I fear, were I to disobey my Lord, the punishment of a dreadful Day." (Surat al-An'am: 14-15)

In the Qur'an, the Prophet (saas) was also told how to explain that there is no god but Allah and that our Lord is the lord of all:

Say: "Who is the Lord of the heavens and the earth?" Say: "Allah." Say: "So why have you taken protectors apart from Him Who possess no power to help or harm themselves?" Say: "Are the blind and seeing equal? Or are darkness and light the same? Or have they assigned partners to Allah Who creates as He creates, so that all creating seems the same to them?" Say: "Allah is the Creator of everything. He is the One, the All-Conquering." (Surat ar-Ra'd: 16)

The Prophet (saas) made his community, who knew that Allah existed but did not consider His infinite might and were thus unable to appreciate His existence, and acknowledge His power. After that, he called on them to take warning. The verses in question are as follows:

Say: "To whom does the earth belong, and everyone in it, if you have any knowledge?" They will say: "To Allah." Say: "So will you not pay heed?" Say: "Who is the Lord of the Seven Heavens and the Lord of the Mighty Throne?" They will say: "Allah." Say: "So will you not do your duty [by Him]?" Say: "In Whose hand is the dominion over everything, He Who gives protection and from Whom no protection can be given, if you have any knowledge?" They will say: "Allah's." Say: "So how have you been bewitched?" (Surat al-Muminun: 84-89)



The Prophet (saas) would explain that the only true path is that of Allah

Some people choose errant paths for themselves that are full of errors, superstition and harmful ideas and methods. These can bring them nothing but loss in this world and the next. The Prophet (saas) was always at pains to call people to the best and most beautiful path, the path of Allah, and to be a means whereby people could be saved in this world and the next.

Say: "Are we to call on something besides Allah which can neither help nor harm us, and to turn on our heels after Allah has guided us, like someone the satans have lured away in the earth, leaving him confused and stupefied, despite the fact that he has companions calling him to guidance, saying, 'Come with us'!" Say: "Allah's guidance, that is true guidance. We are commanded to submit as Muslims to the Lord of all the worlds." (Surat al-An'am: 71)

The Prophet (saas) has stated in the hadiths that the right path is that of Allah and His Prophet (saas):

"The best word is the Word of Allah and the best guidance is the guidance of Muhammad."[36]

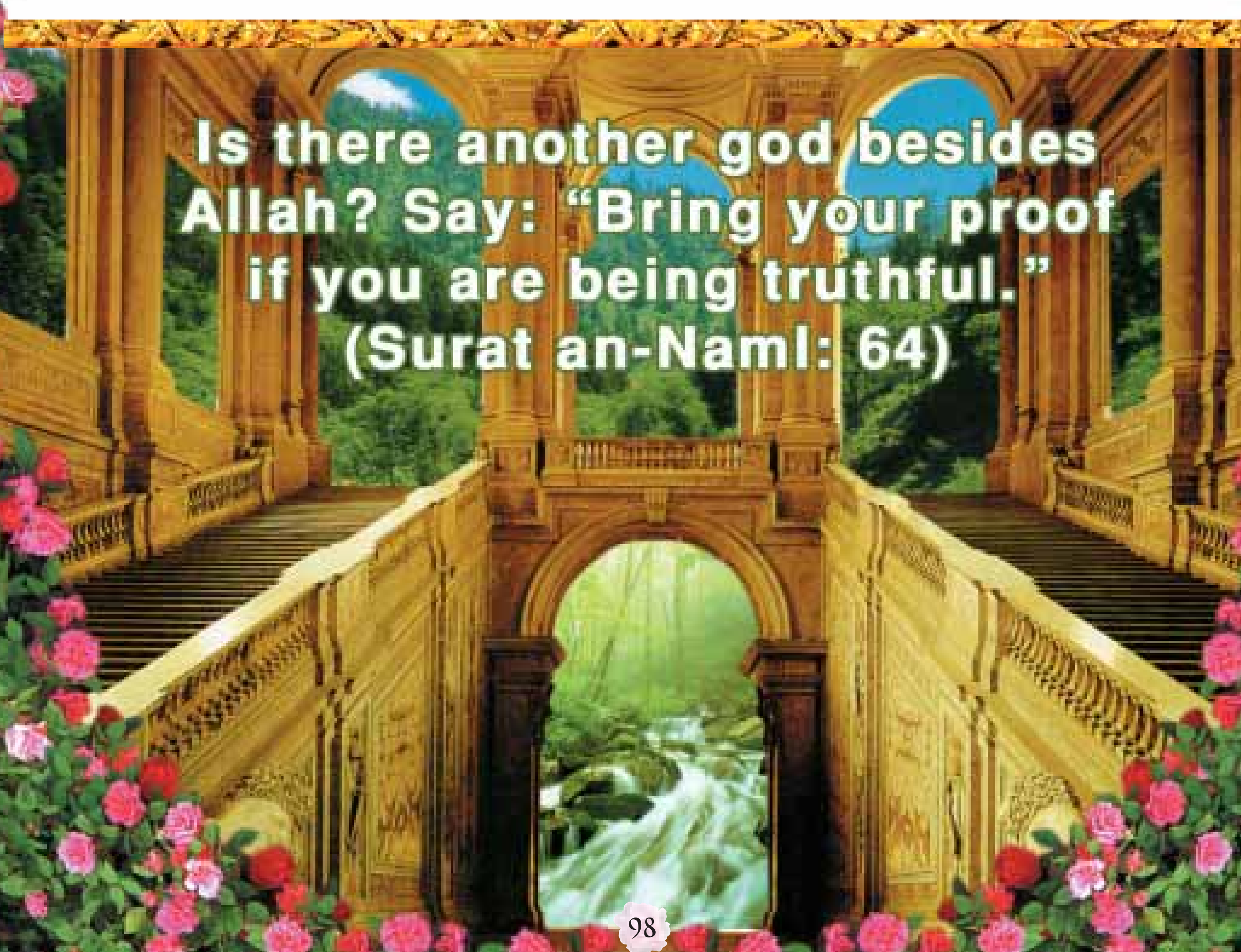


The Prophet (saas) warned against idolatry

One of the most important errors that the Prophet (saas) has warned against is associating partners with Allah (*shirk*). As can be seen from the verses of the Qur'an, the Prophet (saas) always told people that Allah is the only god, that nothing had any power apart from Allah, and warned them against idolatry. He was commanded to do this in many verses, some of which read:

Say: "This is my way. I call to Allah with inner sight, I and all who follow me. Glory be to Allah! I am not one of the idolators!" (Surah Yusuf: 108)

Say: "I call only upon my Lord and do not associate anyone else with Him." Say: "I possess no power to do you harm or to guide you right." Say: "No one can protect me from Allah [if I should disobey] and I will never find any refuge apart from Him." (Surat al-Jinn: 20-22)



Say: "I am commanded to worship Allah, making my religion sincerely His. And I am commanded to be the first of the Muslims." Say: "I fear, were I to disobey my Lord, the punishment of a terrible day." Say: "It is Allah I worship, making my religion sincerely His, so worship anything you will apart from Him!" Say: "The real losers are those who lose themselves and their families on the Day of Rising." Is not that clear loss? (Surat az-Zumar: 11-15)

He Who originates creation and then regenerates it and provides for you from out of heaven and earth. Is there another god besides Allah? Say: "Bring your proof if you are being truthful." (Surat an-Naml: 64)

The Prophet (saas), who reminded his people that Allah was the only god, also told them that nothing they might set up alongside Allah could ever create anything nor had it any power to harm or benefit any. The verses regarding this are as follows:

Say: "Call on those you make claims for apart from Him. They possess no power to remove any harm from you or to change anything." (Surat al-Isra': 56)

Say: "Have you thought about those you call upon apart from Allah? Show me what they have created on the earth. Or do they have a partnership in the heavens? Produce a Book for me before this one or a shred of knowledge if you are telling the truth." (Surat al-Ahqaf: 4)

Say: "Call on those you make claims for besides Allah. They have no power over even the smallest particle, either in the heavens or in the earth. They have no share in them. He has no need of their support." (Surah Saba': 22)

Say: "Have you thought about your partner gods, those you call upon besides Allah? Show me what they have created of the earth; or do they have a partnership in the heavens?" Have We given them a Book whose Clear Signs they follow? No indeed! The wrongdoers promise each other nothing but delusion. (Surah Fatir: 40)

Most people believe in Allah but are unable to appreciate His power and greatness, fail to comprehend that He is their only friend and helper, and wrongly believe that things other than Allah can be of assistance to them. The Prophet (saas) explained these truths to his people and attempted to free them from idolatry. He is commanded in the verses:

If you ask them, "Who created the heavens and the earth?" They will say, "Allah." Say: "So what do you think? If Allah desires harm for me, can those you call upon besides Allah remove His harm? Or if He desires mercy for me, can they withhold His mercy?" Say: "Allah is enough for me. All those who truly trust put their trust in Him." (Surat az-Zumar: 38)

Say: "Who is going to shield you from Allah if He desires evil for you or desires mercy for you?" They will find no one to protect or help them besides Allah. (Surat al-Ahzab: 17)



Mustafa Rakim Efendi. 1797. "I declare Allah to be morally perfect and thank Him. There is no god but Him. He is the mightiest, and there is no power but Allah."

Allah created man, and is his only friend and helper. Yet, people who have no fear of Him refuse to accept that. Only in times of difficulty, when something happens to clearly show them how helpless they are, do they understand that only Allah can help them. The Prophet (saas) also reminded people of that same fact. He said that in times of trouble or loss people have no other helper than Allah. The Prophet (saas) is called upon to remind people of that in the Qur'an:

Say: "What do you think? If Allah's punishment were to come upon you or the Hour, would you call on other than Allah if you are being truthful?" It is Him you call on and, if He wills, He will deliver you from whatever it was that made you call on Him: and you will forget what you associated with Him. (Surat al-An'am: 40-41)

Believers who remember that truth emphasized by the Prophet (saas) know, without having to experience such difficulties, that only Allah can ever help them, and that only He has the power to lift their troubles and burdens. In the Qur'an, Allah says:

Say: "Who rescues you from the darkness of the land and sea? You call on Him humbly and secretly: 'If you rescue us from this, we will truly be among the thankful.'" Say: "Allah rescues you from it, and from every plight. Then you associate others with Him." (Surat al-An'am: 63-64)

The Prophet (saas) has warned all Muslims against idolatry in the hadiths:

"The most severe sin is to associate partners with Allah (known as shirk), while He has created you."[37]

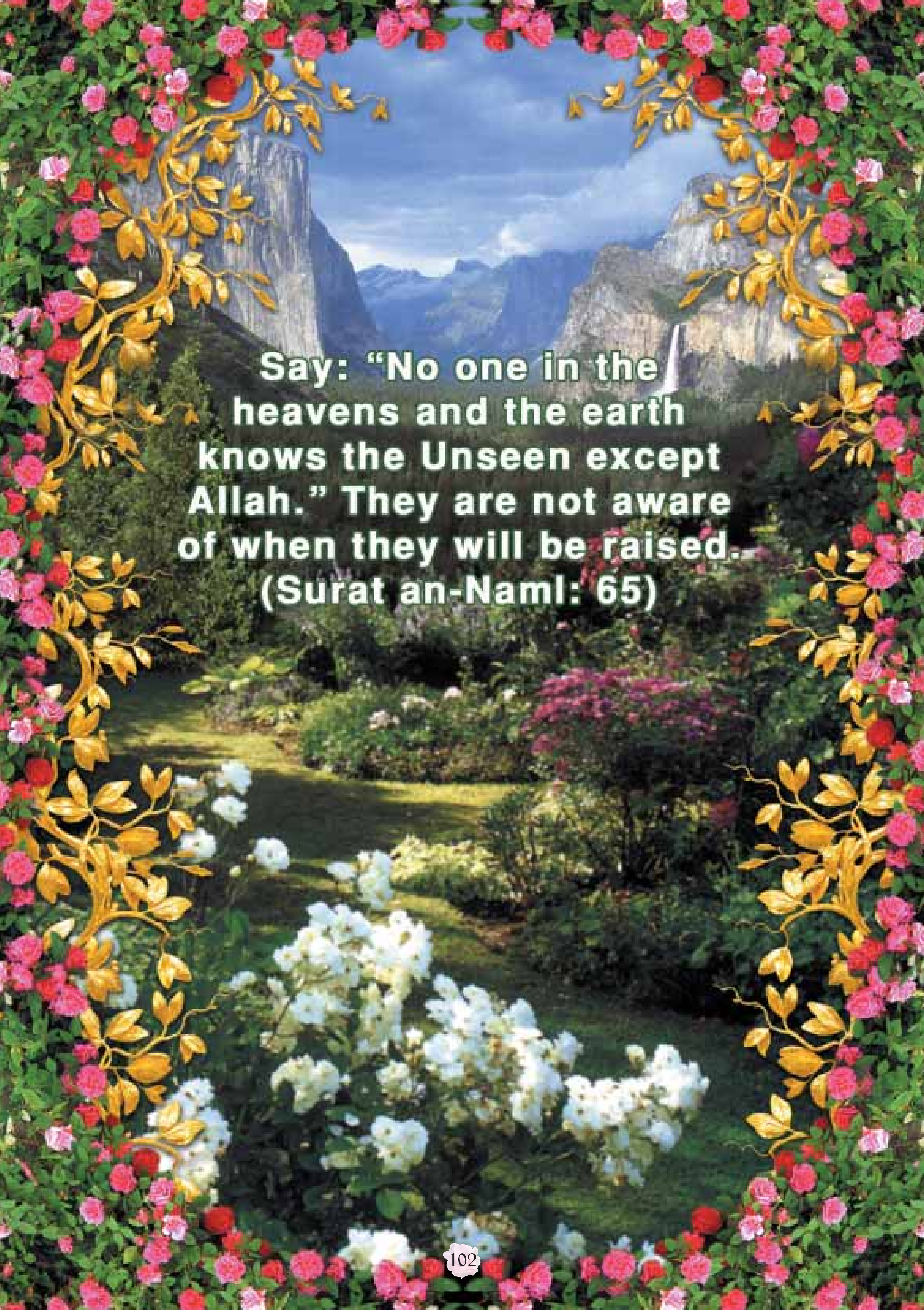
Elsewhere, the Prophet (saas) stated that not associating others with Allah is both the proof as well as the necessary condition of faith:

"Whoever meets Allah, without associating partners with Him, will enter Paradise."[38]

He also stressed what a great hidden danger idolatry is:

"Should I not inform you of that which I fear for you even more than the dangers of Dajjal? It is the hidden idolatry: A person stands to pray and he beautifies his prayer because he sees the people looking at him."[39]

"Idolatry is more hidden in my Ummah than the creeping of ants across a great smooth stone on a black night..."[40]


Say: "No one in the heavens and the earth knows the Unseen except Allah." They are not aware of when they will be raised.
(Surat an-Naml: 65)

The Prophet (saas) revealed that only Allah can know the unseen

The word "*ghaib*" in the Qur'an is used for hidden things that man cannot see or know. Things that will happen in the future are unknown to us, for instance. Yet everything to do with the future, the future of every individual, country, building and piece of furniture, is known to Allah. This is how the Prophet (saas) was told to explain that knowledge of the invisible (*ilm-ul-ghaib)* lies solely with Allah:

Say: "Allah knows best how long they stayed. The Unseen of the heavens and the earth belongs to Him. How perfectly He sees, how well He hears! They have no protector apart from Him. Nor does He share His rule with anyone." (Surat al-Kahf: 26)

Say: "No one in the heavens and the earth knows the Unseen except Allah." They are not aware of when they will be raised. (Surat an-Naml: 65)

Say: "My Lord hurls forth the Truth—the Knower of all unseen things." (Surah Saba': 48)

In the Qur'an, the Prophet (saas) is commanded thus:

Say: "I possess no power to help or harm myself, except as Allah wills. If I had had knowledge of the Unseen, I would have sought to gain much good and no evil would have touched me. I am only a warner and a bringer of good news to people who believe." (Surat al-A'raf: 188)

The Prophet (saas) reminded people that Allah heard even their most secret conversations

Some people think that when they intend to do something wrong, or plan a wicked act with others of like-mind, or gossip, they can conceal it from others. However, Allah knows everything an individual thinks, what enters his mind, what two people whisper to each other, and everything in heaven and earth. He witnesses everything a person

does. Every individual will have to offer account in the hereafter for everything he thought he had done or said in secret. That person may perhaps forget those words full of wickedness, but Allah will place everything he has forgotten before him on the Day of Judgment.

The Prophet (saas) also drew attention to that fact, and warned people they would have to give account of themselves. These are some of the verses on the subject:

> *Say, "Whether you conceal what is in your breasts or make it known, Allah knows it. He knows what is in the heavens and what is on earth. Allah has power over all things." (Surah Al 'Imran: 29)*
>
> *Say: "Allah is a sufficient witness between me and you. He is certainly aware of and sees His servants." (Surat al-Isra': 96)*
>
> *If they turn their backs, then say: "I have informed all of you equally and I do not know if what you have been promised is near or far. He knows what is said openly and He knows what you hide." (Surat al-Anbiya': 109-110)*
>
> *Say: "Do you presume to teach Allah your religion when Allah knows everything in the heavens and everything in the earth? Allah has knowledge of all things." (Surat al-Hujurat: 16)*

The Prophet (saas) announced that the Qur'an was revealed to man by Allah

During and after the time of the Prophet (saas) there have been those who denied that the Qur'an is a divine book. Some of these people even went so far as to claim it was the Prophet (saas) himself who had written it. Yet, it is evident that the Qur'an was not written by any human hand. The Qur'an is the word of Allah, and contains many miracles and is a superior wisdom, the like of which no human being could ever conceive. The Prophet (saas) reminded people of this, and announced that the Qur'an had been sent by Allah. These are some of the verses that refer to this:



The first original text of the Qur'an (Surat al-Qadr) is exhibited in the Archives Department of Topkapi Palace in Istanbul.

Say: "The One Who sent it down is He Who knows all hidden secrets in the heavens and earth. He is Ever-Forgiving, Most Merciful." (Surat al-Furqan: 6)
Say: "What do you think? If it is from Allah and you reject it, who could be more misguided than someone entrenched in hostility to it?" (Surah Fussilat: 52)

Those who allege that the Qur'an was written by a human being are unaware of the miracles it contains and that its wisdom is from Allah. In fact, the Qur'an is such a book that not even all the people in the world and all the jinn together could have written it,

The revelation of the Book is from Allah, the Almighty, the All-Wise.
(Surat az-Zumar: 1)



... This is a Book We have sent down to you so that you can bring mankind from the darkness to the light, by the permission of their Lord, to the Path of the Almighty, the Praiseworthy.
(Surah Ibrahim: 1)

let alone one man. The Prophet (saas) was commanded to say the following on the subject:

Say: "If both men and jinn banded together to produce the like of this Qur'an, they could never produce anything like it, even if they backed each other up." (Surat al-Isra': 88)
Do they say, "He has invented it?" Say: "Then produce a sura like it and call on anyone you can besides Allah if you are telling the truth." (Surah Yunus: 38)

In another hadith, the Prophet (saas) stated that the Qur'an was the word of Allah:

"Honesty descended from the Heavens and settled in the roots of the hearts of men (faithful believers), and then the Qur'an was revealed and the people read the Qur'an, (and learned from it) and also learned it from the Sunnah. Both Qur'an and Sunnah strengthened their (the faithful believers') honesty."[41]

The Prophet (saas) made it known that the Qur'an was sent down as guidance and good news for the Muslims

The Prophet (saas) said that the Qur'an led people to the true path, and advised people to take it as their guide. Some of the verses on that subject are:

Say: "The Purest Spirit has brought it down from your Lord with truth, to make those who believe firm, and as guidance and good news for the Muslims." (Surat an-Nahl: 102)
Say: "If I am misguided, it is only to my detriment. But if I am guided, it is by what my Lord reveals to me. He is All-Hearing, Close-at-hand." (Surah Saba': 50)

This is why the Prophet (saas) placed great importance in teaching the Qur'an:

"Acquire the knowledge and impart it to the people. Learn the Qur'an and teach it to the people; for I am a person who has to depart this world."[42]

The Prophet (saas) revealed that on the Day of Reckoning no one would be burdened with anyone else's sins

One of the errant beliefs prevalent in ignorant societies is that one person's sins can be heaped upon another. For example, someone may try to prevent his friends from carrying out a religious obligation and say, "I will accept that sin myself." Of course that person will be committing the sin of preventing the carrying out of an obligation, but his friend will still be committing the sin of not carrying it out. In other words, nobody can lift that sin from another's shoulders. On the Day of Reckoning, people will only be held responsible for their own deeds. Nobody will be asked about the sins of others, and nobody's sins will be attributed to anyone else. Allah told the Prophet Muhammad (saas) to explain this in these terms:

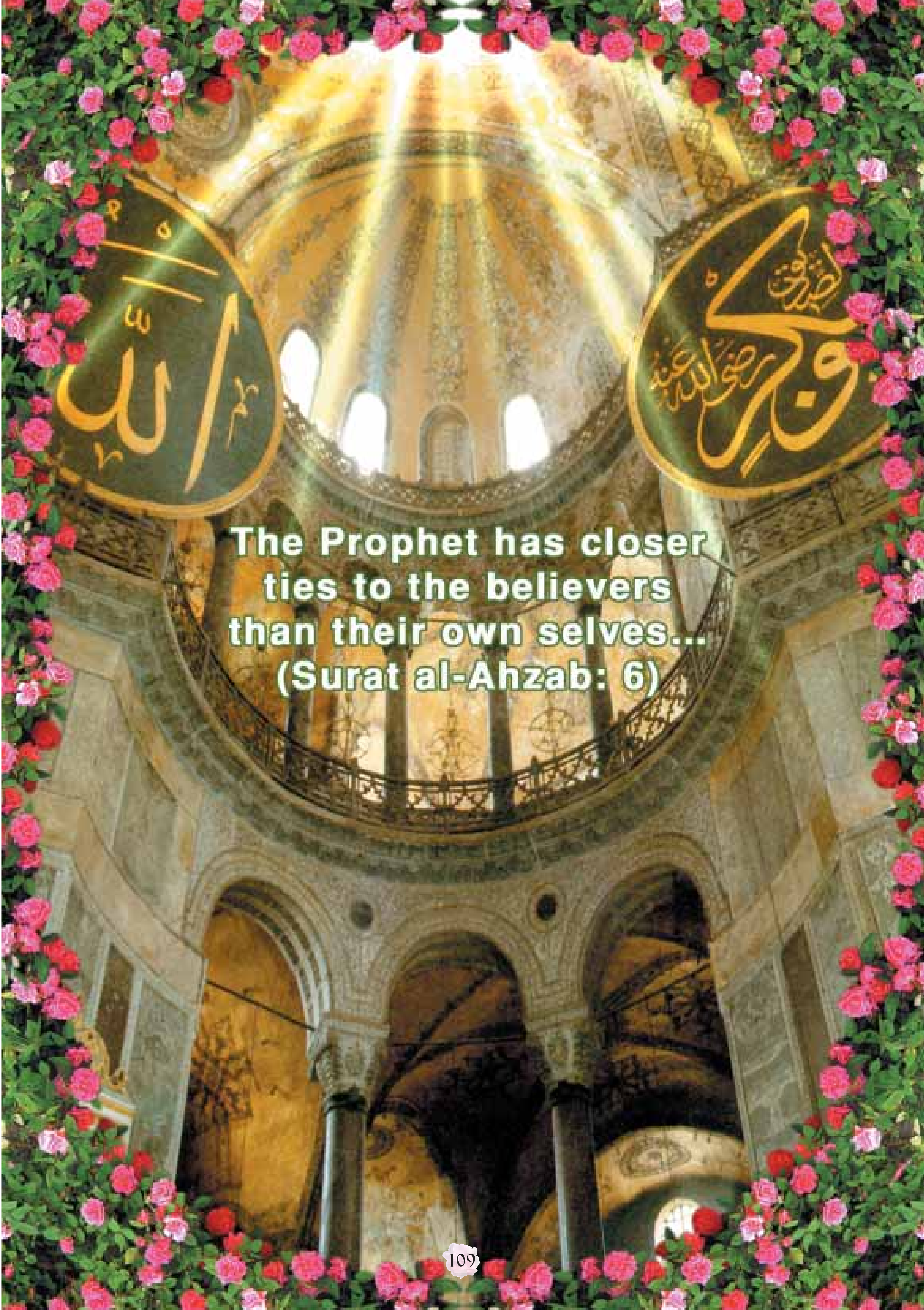
Say: "Am I to desire other than Allah as Lord when He is the Lord of all things?" What each self earns is for itself alone. No burden-bearer can bear another's burden. Then you will return to your Lord, and He will inform you regarding the things about which you differed. (Surat al-An'am: 164)

The Prophet (saas)'s words, *"no burdened soul will bear another's burden,"*[43] explained the truth about that popular superstition.

The Prophet (saas) advised his people to take a lesson from the demise of those who had gone before

All through history, societies that have opposed Allah, his messengers and religion, have been destroyed by great disasters, in such a way as to leave no trace of them. The end of such societies must be a lesson for all people, to turn to Allah and fear His wrath.

Say: "Travel about the earth and see the final fate of the evildoers." (Surat an-Naml: 69)



The Prophet has closer ties to the believers than their own selves... (Surat al-Ahzab: 6)

Say: "Travel about the earth and see the final fate of the deniers." (Surat al-An'am: 11)

Say: "Travel about the earth and see the final fate of those before. Most of them were idolators." (Surat ar-Rum: 42)

One thing the Prophet (saas) said in the light of the above verses was *"Rejoice and hope for what will please you! By Allah, I am not afraid of your poverty but I am afraid that you will lead a life of luxury as past nations did, whereupon you will compete with each other for it, as they competed for it, and it will destroy you as it destroyed them."*[44] by which he warned people of the disasters that had come upon others because of their indulgence.

The Prophet (saas) reminded people of death

Dying is one of the foremost fears of those who doubt or do not believe in the hereafter. Since they believe that death will mean the end of everything, they therefore cling desperately to this world. Yet, everyone will die at the moment decreed for him by Allah, and there is no means of escape from it. The Prophet (saas) also told peo-

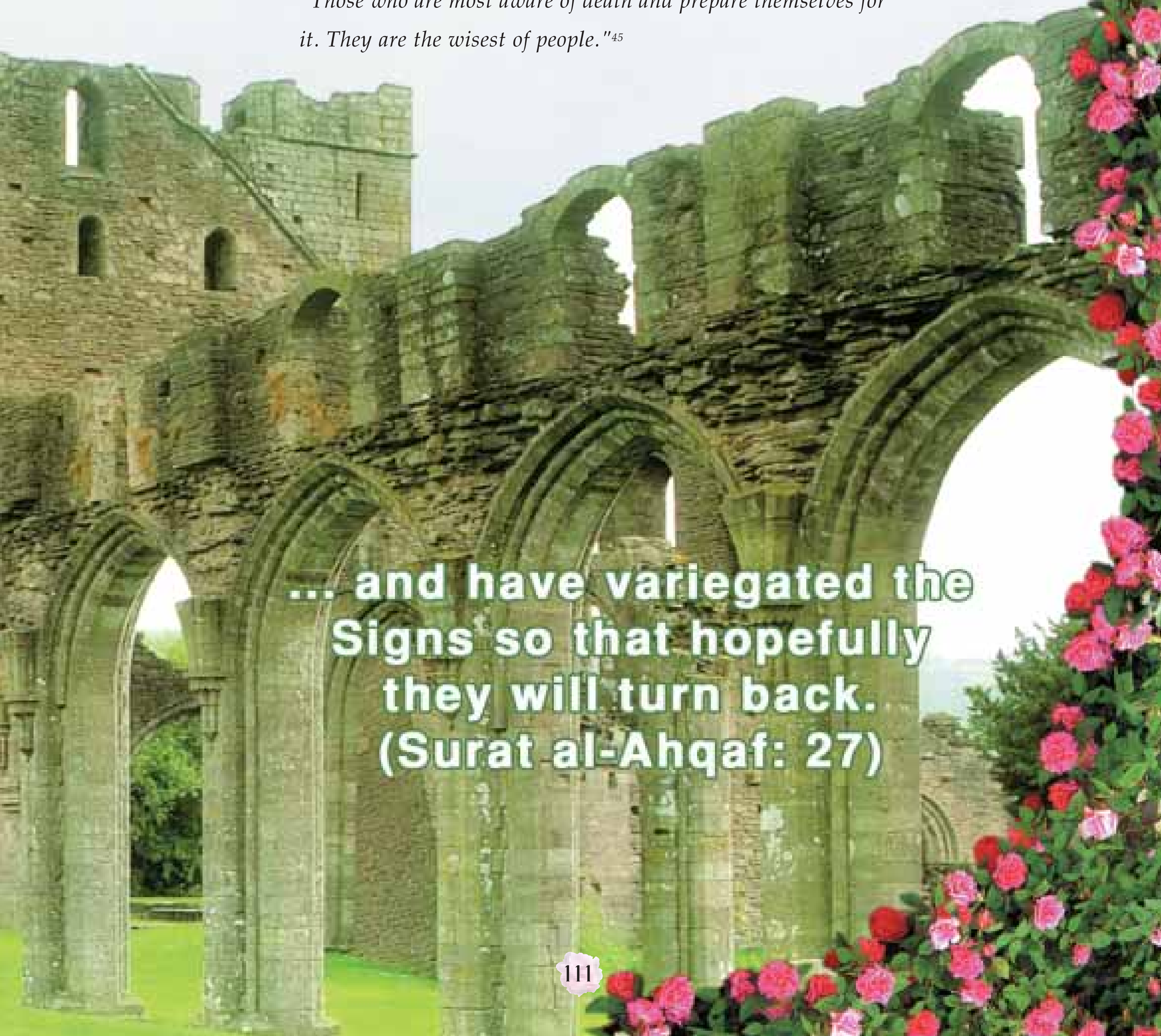


ple that there was nothing to be gained by trying to avoid death, and called on them instead to consider their real life, which comes after.

> *Say: "Flight will not benefit you if you try to run away from death or being killed. Then you will only enjoy a short respite." (Surat al-Ahzab: 16)*
>
> *Say: "You have a promised appointment on a Day which you cannot delay or advance a single hour." (Surah Saba': 30)*

The Prophet (saas) recommended to people they think about death, and said:

> *"Those who are most aware of death and prepare themselves for it. They are the wisest of people."*[45]



He revealed that only Allah has Knowledge of the Hour

One of people's main concerns is the time and the hour of the Day of Judgment. Yet, Allah has revealed that none but He can know of it, and commanded the Prophet (saas) to give the following answer if asked about it:

People will ask you about the Last Hour. Say: "Only Allah has knowledge of it. What will make you understand? It may be that the Last Hour is very near." (Surat al-Ahzab: 63)

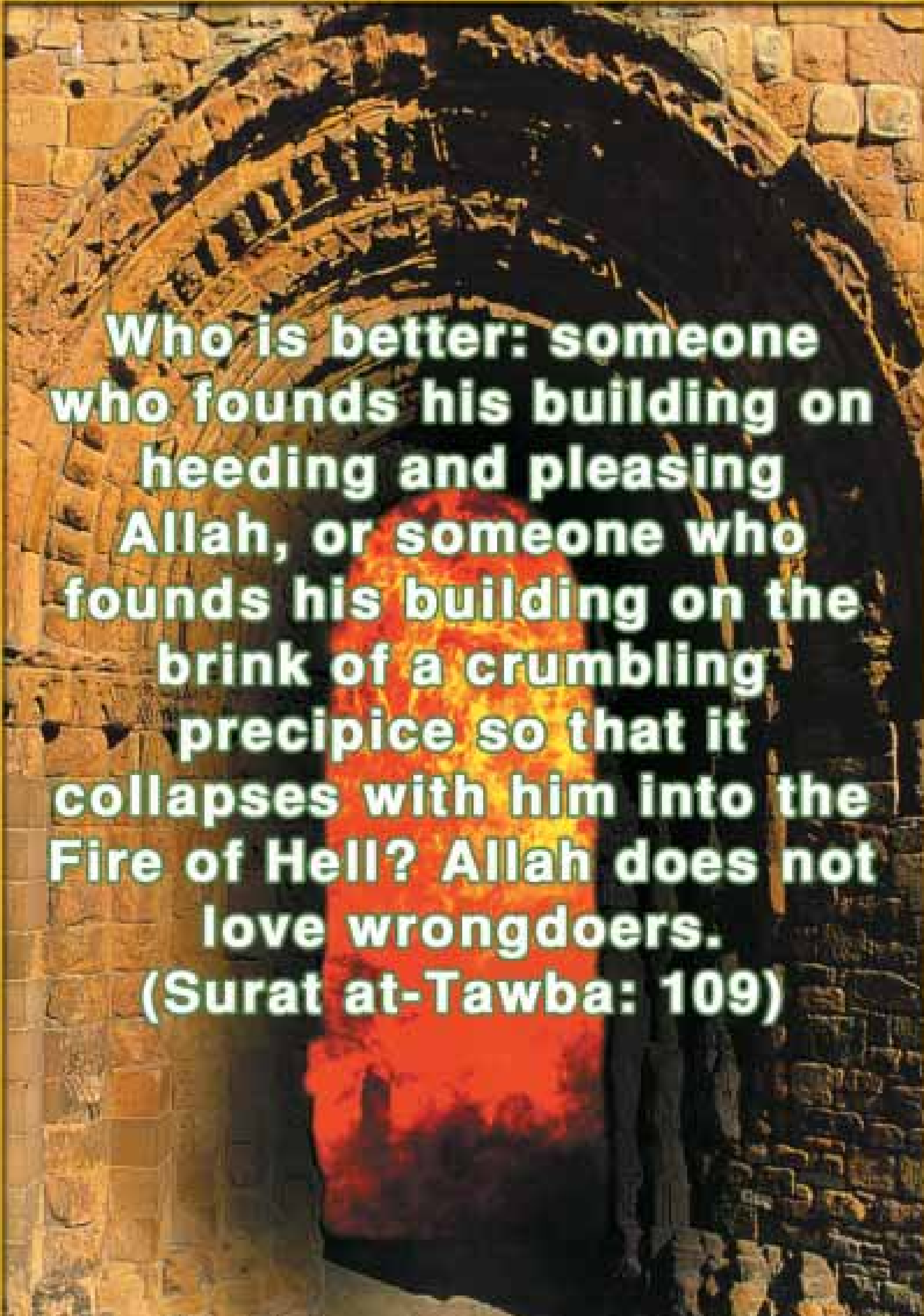
Say: "I do not know whether what you are promised is close or whether my Lord will appoint a longer time before it." (Surat al-Jinn: 25)

If they turn their backs, then say: "I have informed all of you equally and I do not know if what you have been promised is near or far." (Surat al-Anbiya': 109)

He communicated that some people will remain in Hell for ever

One very common superstition in ignorant societies is that people will remain in Hell for a given length of time and then leave it. However, Allah has made it known that some people will remain in Hell for ever. In accordance with Allah's command, the Prophet (saas) told those who believed that one will only remain in Hell for a given period that some people will stay there permanently:

They say, "The Fire will only touch us for a number of days." Say, "Have you made a contract with Allah—then Allah will not break His contract—or are you rather saying about Allah what you do not know?" No indeed! Those who accumulate bad actions and are surrounded by their mistakes, such people are the Companions of the Fire, remaining in it timelessly, for ever; whereas those who believe and do right actions, such people are the Companions of the Garden, remaining in it timelessly, for ever. (Surat al-Baqara: 80-82)


Who is better: someone who founds his building on heeding and pleasing Allah, or someone who founds his building on the brink of a crumbling precipice so that it collapses with him into the Fire of Hell? Allah does not love wrongdoers.
(Surat at-Tawba: 109)

The Prophet (saas) also had this to say about life in Heaven and Hell:

"When the inmates of Paradise would go to Paradise and the inmates of Hell would go to Hell, death would be called and it would be placed between the Paradise and the Hell and then slaughtered and then the announcer would announce: inmates of Paradise, no death; Inmates of Hell-Fire, no death. And it would increase the delight of the inmates of Paradise and it would increase the grief of the inmates of Hell-Fire."[46]

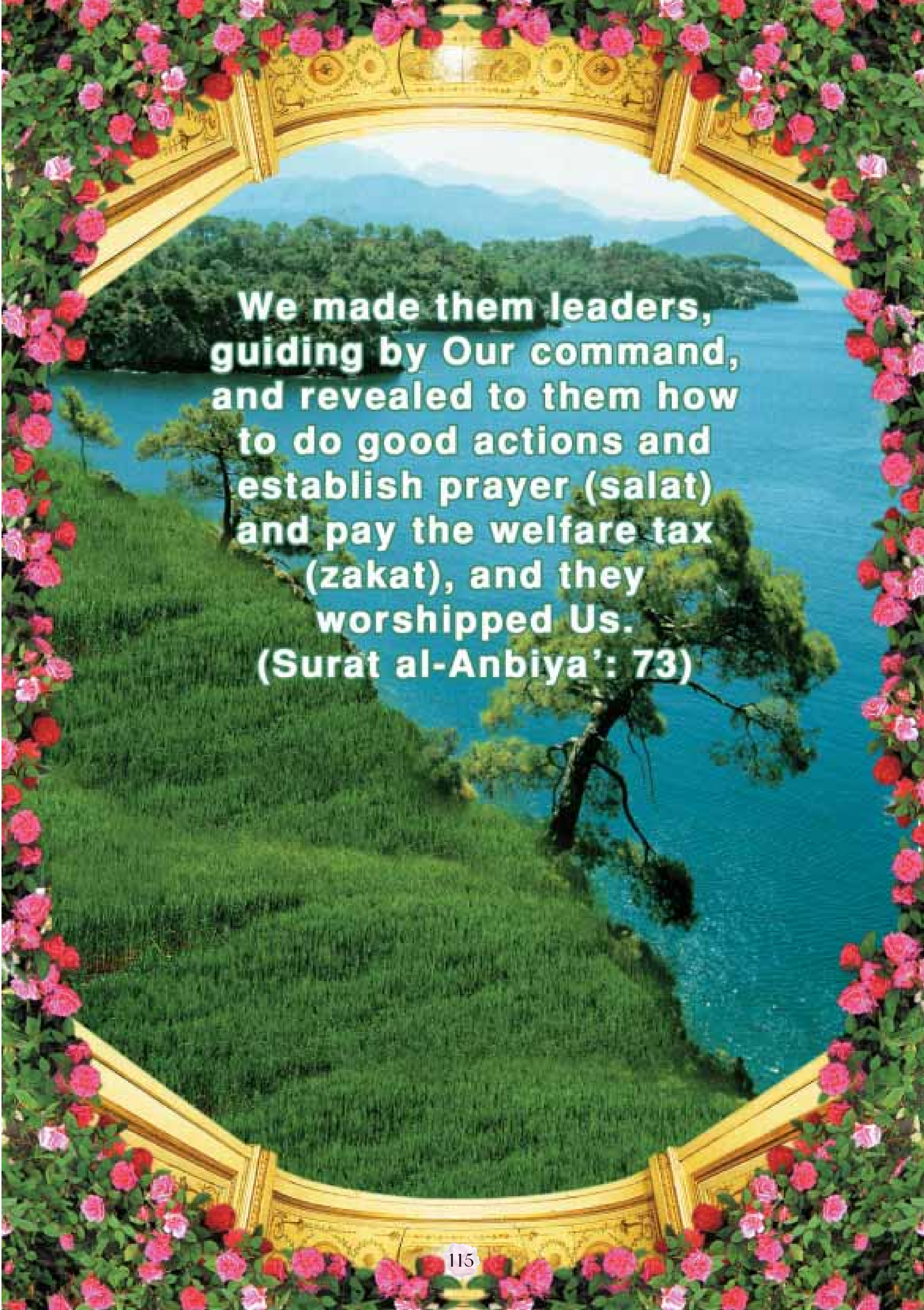
He called on us to remember Allah by His most beautiful names

As we have seen earlier, the Prophet (saas) would call on Allah by His most beautiful names when communicating or explaining anything and when praying. The Prophet (saas) was told to invite people to do the same:

Say: "Call on Allah or call on the All-Merciful, whichever you call upon, the Most Beautiful Names are His." Do not be too loud in your prayer [salat] or too quiet in it, but try to find a way between the two. And say: "Praise be to Allah Who has had no son and Who has no partner in His Kingdom and Who needs no one to protect Him from abasement." And proclaim His Greatness repeatedly! (Surat al-Isra': 110-111)

He told people not to discriminate between the prophets

Again, in accordance with Allah's command, the Prophet (saas) revealed that we should not discriminate between the prophets sent by Allah, and in one hadith, said, *"Don't give superiority to any prophet amongst Allah's prophets."*[47] All of the prophets were loved and trusted by Allah, and were blessed godly people rewarded with Paradise. All of the prophets taught the religion of



We made them leaders, guiding by Our command, and revealed to them how to do good actions and establish prayer (salat) and pay the welfare tax (zakat), and they worshipped Us. (Surat al-Anbiya': 73)

Allah, and like the Prophet Muhammad (saas), called all those they could reach to the way of Allah. That is a most important aspect of the actions of the Prophet (saas), a matter which appears in the Qur'an in this form:

Say, "We believe in Allah and what has been sent down to us and what was sent down to Ibrahim, Isma'il and Ishaq and Ya'qub and the Tribes, and what Musa and 'Isa and all the prophets were given by their Lord. We do not differentiate between any of them. We are Muslims submitted to Him." (Surah Al 'Imran: 84)

Say, "We believe in Allah and what has been sent down to us and what was sent down to Ibrahim and Isma'il and Ishaq and Ya'qub and the Tribes, and what Musa and 'Isa were given, and what all the prophets were given by their Lord. We do not differentiate between any of them. We are Muslims submitted to Him." (Surat al-Baqara: 136)

The Prophet (saas) called on people to be of good morals

As has been recounted throughout this book, the Prophet (saas) possessed a morality that is a model for the whole world, he called on others to conform to that morality, and described what kind of morality and behavior would be pleasing to Allah. Some verses on the subject read:

Say: "Come and I will recite to you what your Lord has forbidden: that you do not associate anything with Him; that you are good to your parents; that you do not kill your children because of poverty—We will provide for you and them; that you do not approach indecency—outward or inward; that you do not kill any person Allah has made inviolate—except with the

right to do so. That is what He instructs you to do so that hopefully you will use your intellect. And that you do not go near the property of orphans before they reach maturity—except in a good way; that you give full measure and full weight with justice—We impose on no self any more than it can bear; that you are equitable when you speak—even if a near relative is concerned; and that you fulfil Allah's contract. That is what He instructs you to do, so that hopefully you will pay heed. (Surat al-An'am: 151-152)

Say: "My Lord has forbidden indecency, both open and hidden, and wrong action, and unrightful tyranny, and associating anything with Allah for which He has sent down no authority, and saying things about Allah you do not know." (Surat al-A'raf : 33)

The following are some of the hadiths in which the Prophet (saas) recommends such a morality:

"My Cherisher has ordered me nine things: To reverence Him, externally and internally; to speak true, and with propriety, in prosperity and adversity; moderation in affluence and poverty; to benefit my relations and kindred who do not benefit me; to give alms to him who refuses me; to forgive him who injures me; that my silence should be in attaining knowledge of Allah; that when I speak, I should mention Him; that when I look on Allah's creatures, it should be as an example for them."[48]

"Do not envy one another; do not hate one another; do not turn away from another; and do not undercut one another, but be you. O servants of Allah, brothers."[49]

"Fear Allah wherever you are, and follow up a bad deed with a good one and it will wipe it out, and behave well towards people."[50]

"There is nothing heavier in the scales than good character."[51]

The Prophet (saas) made the following recommendations to his companions:

"Bad conduct destroys divine service as condiment destroys honey."[52]

"Honour a believer for his religion. Think him superior for good conduct and wisdom."[53]

The Prophet (saas) warned against arrogance

The Prophet (saas) stated that pride and arrogance were examples of poor morality, and that arrogant people would be repaid in Hell. He warned them against that danger. With his humility, modesty, affection and caring disposition in all situations, the Prophet (saas) was the best possible role-model. These are some of the Prophet (saas)'s warnings with regards to arrogance:

"Verily, Allah is Graceful and He loves Grace. Pride is disdaining the truth (out of self-conceit) and contempt for the people."[54]

"Arrogance means ridiculing and rejecting the Truth and despising people."[55]

The Prophet (saas) warned those who boasted of their families and ancestry, thus becoming arrogant, saying:

"Allah, Most High, has removed from you the pride of the pre-Islamic period and its boasting in ancestors. One is only a pious believer or a miserable sinner. You are sons of Adam, and Adam came from dust. Let the people cease to boast about their ancestors. They are merely fuel in Hell; or they will certainly be of less account with Allah than the beetle which rolls dung with its nose."[56]

The Prophet (saas) recommended to his followers to always dress well and to be pleasant in appearance and to look well cared for. At the same time, however, he also reminded them that those who grew proud because of the clothes they wore or the way they looked would be humiliated in this world and in the next. He told them to always be


We only sent you for
the whole of mankind,
bringing good news and
giving warning. But
most of mankind
do not know it.
(Surah Saba': 28)

humble. Here is what he said on the subject:

"While a man was walking, clad in a two-piece garment and proud of himself with his hair well-combed, suddenly Allah made him sink into the earth and he will go on sinking into it till the Day of Resurrection."[57]

The Prophet (saas)'s statements regarding the use of one's possessions for the sake of Allah

This refers to the use of one's goods and one's self in such a way that will be pleasing to Allah. Those around him asked the Prophet (saas) a number of questions on the subject, and his explanations increased their excitement about the idea. This is how the Qur'an refers to the situation:

They will ask you what they should give away. Say, "Any wealth you give away should go to your parents and relatives and to orphans and the very poor and travellers." Whatever good you do, Allah knows it." (Surat al-Baqara: 215)

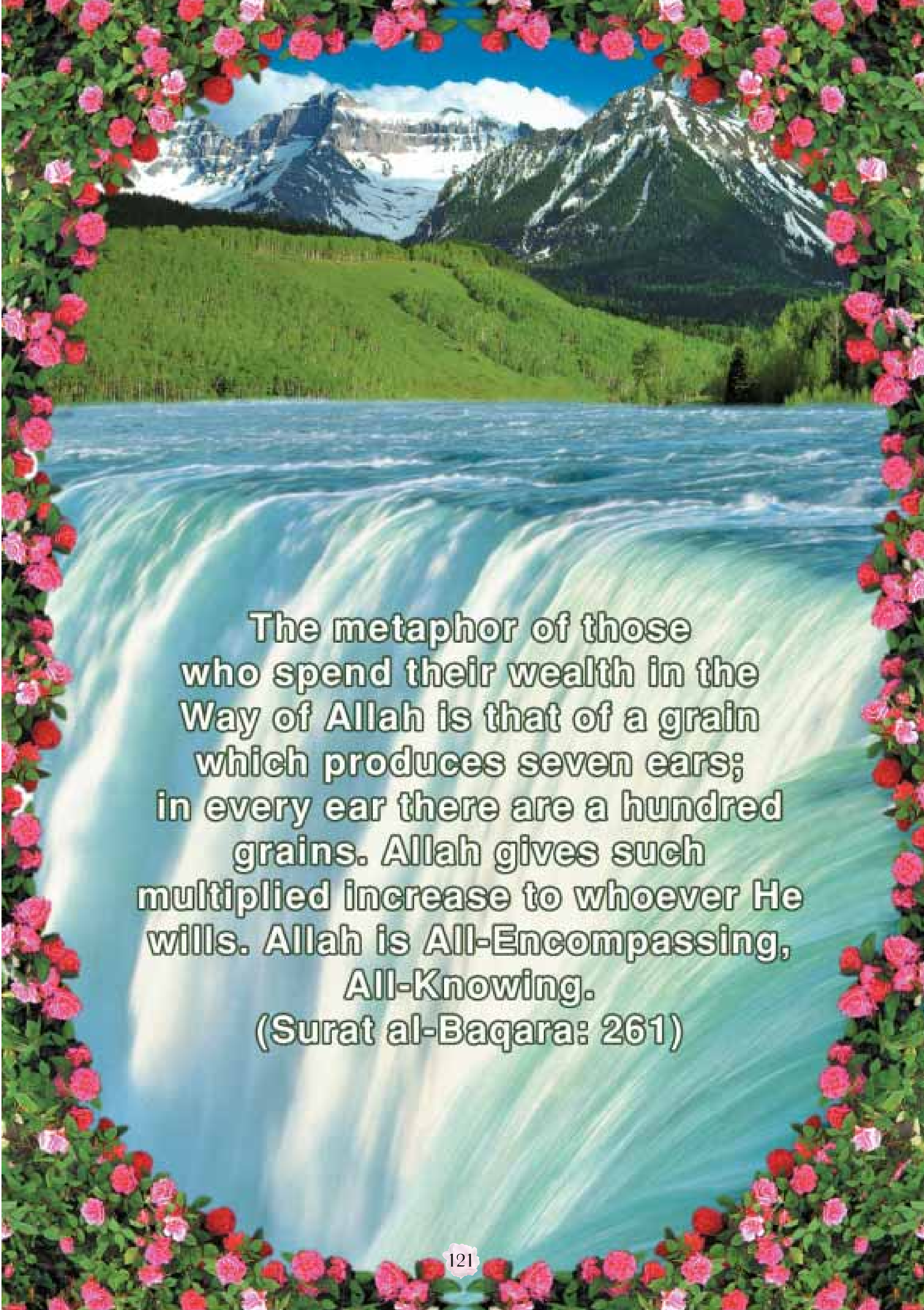
... They will ask you what they should give away. Say, "Whatever is surplus to your needs." In this way Allah makes the Signs clear to you, so that hopefully you will reflect. (Surat al-Baqara: 219)

Say: "My Lord expands the provision of any of His servants He wills or restricts it. But anything you expend will be replaced by Him. He is the Best of Providers." (Surah Saba': 39)

Here are some of the Prophet (saas)'s words to encourage Muslims to avoid avarice and to be ready and willing to give up their possessions:

"Be on your guard against committing oppression, for oppression is a darkness on the Day of Resurrection, and be on your guard against pettimindedness for pettimindedness destroyed those who were before you, as it incited them to shed blood and make lawful what was unlawful for them."[58]

"Do not turn away a poor man...even if all you can give is half a date. If you love the poor and bring them near you...Allah will bring you near Him on the Day of Resurrection."[59]


The metaphor of those who spend their wealth in the Way of Allah is that of a grain which produces seven ears; in every ear there are a hundred grains. Allah gives such multiplied increase to whoever He wills. Allah is All-Encompassing, All-Knowing.
(Surat al-Baqara: 261)

Muhammad (saas) was also the Prophet of the jinn

In the 72nd Sura of the Qur'an, Surat al-Jinn, Allah reveals that the jinn too listened to the communications of the Prophet Muhammad (saas) and the Qur'an, and that some of them were bound to the Prophet (saas) as Muslims. One verse on the subject reads:

Say: "It has been revealed to me that a band of the jinn listened and said, 'We have heard a most amazing Recitation. It leads to right guidance so we believe in it and will not associate anyone with our Lord.'" (Surat al-Jinn: 1-2)

In that same Sura, Allah also reveals that some jinn are actually Muslims:

[The jinn said]: "And when we heard the guidance, we believed in it. Anyone who believes in his Lord need fear neither belittlement nor tyranny. Some of us are Muslims and some are deviators. Those who have become Muslim are those who sought right guidance." (Surat al-Jinn: 13-14)

These jinn state that some among them opposed Allah by telling lies and inventing superstitions. That superstitious religion that the jinn had believed in is also described in that Sura:

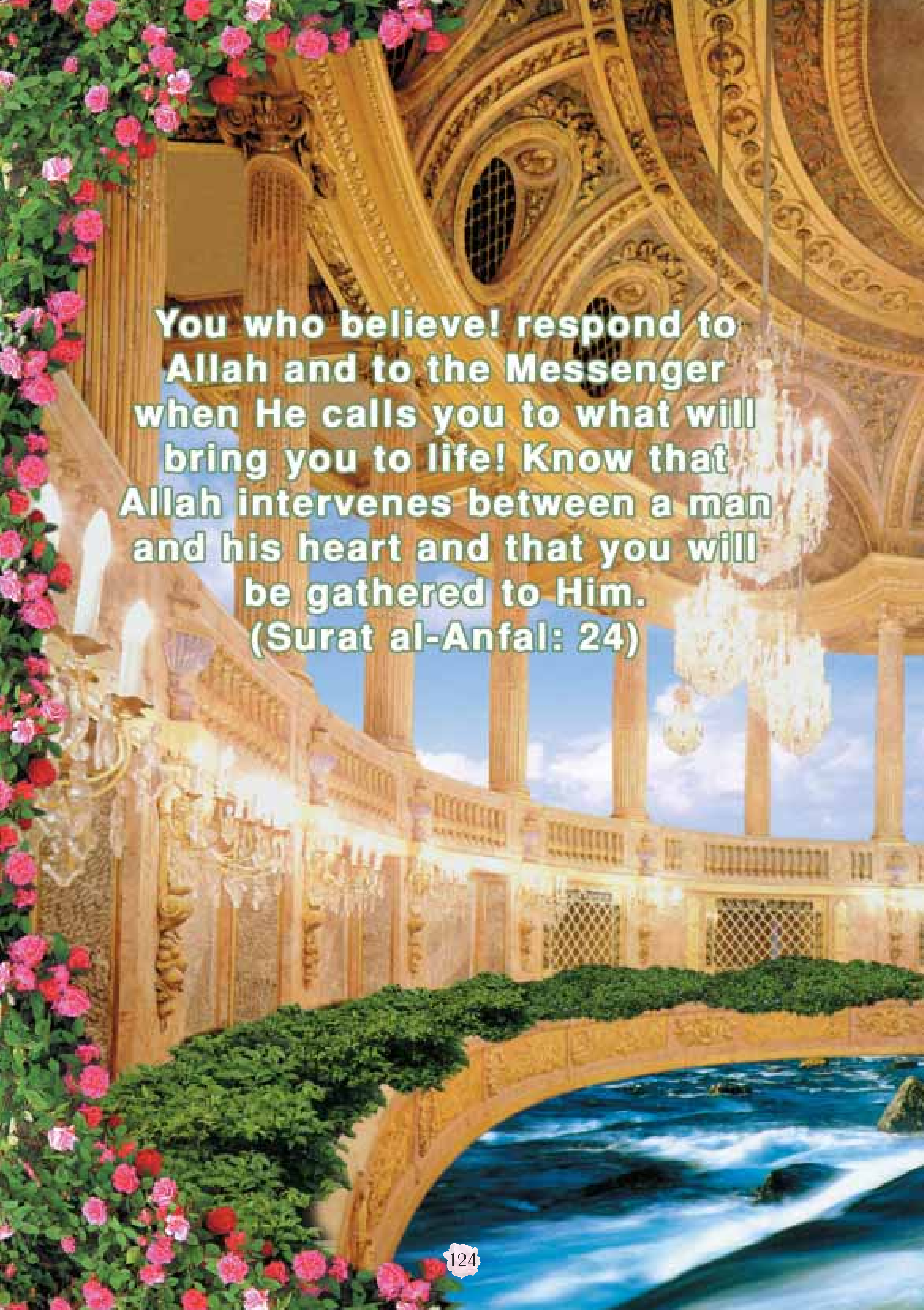
He—exalted be the Majesty of our Lord!—has neither wife nor son. The fools among us have uttered a vile slander against Allah. We did not think it possible for either man or jinn to tell a lie against Allah. (Surat al-Jinn: 3-5)

Yet another verse recounts that when the Prophet (saas) rose for his religious obligations, the jinn would gather around him:

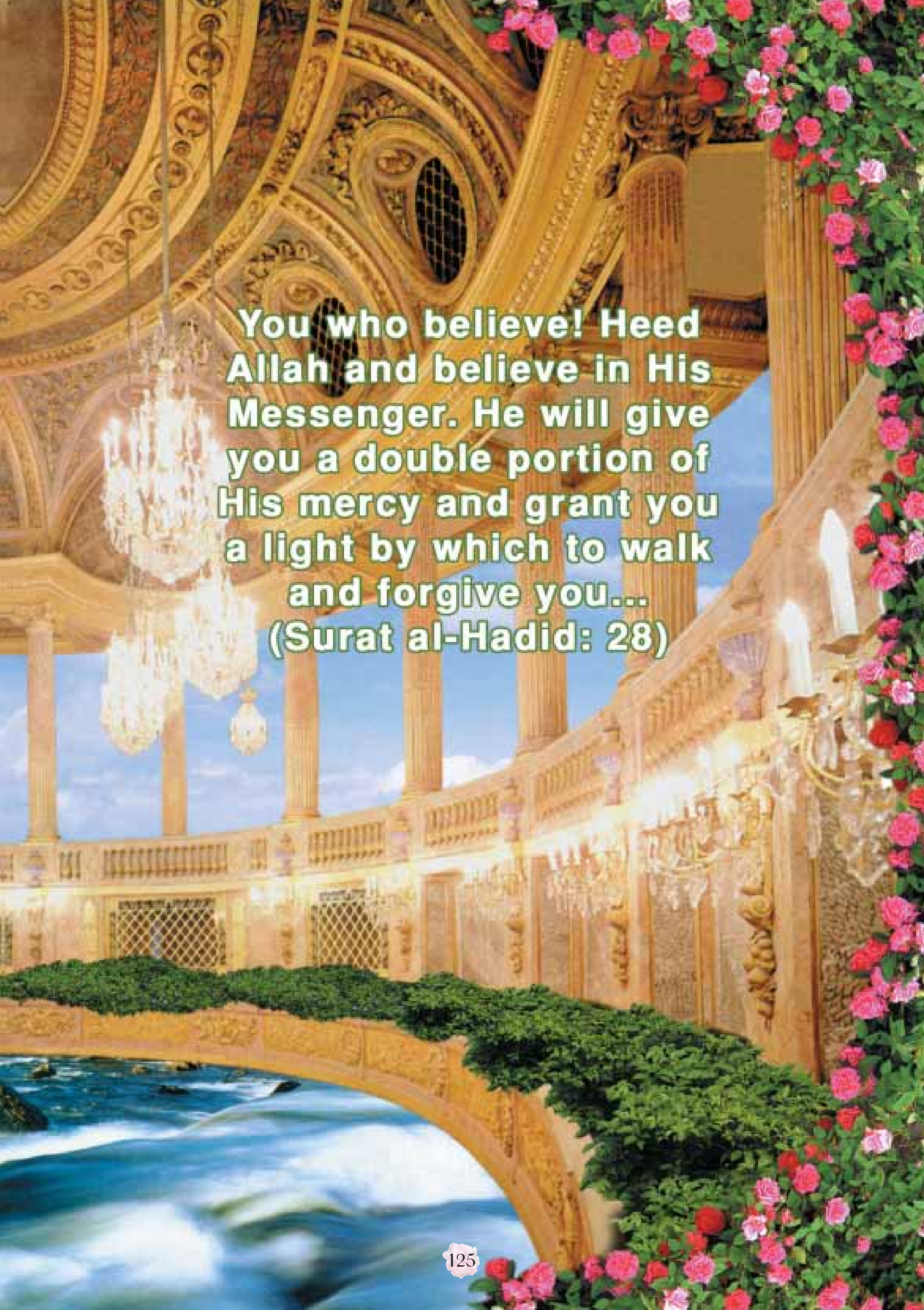
When the servant of Allah stands calling on Him, they almost swarm all over him. (Surat al-Jinn: 19)

As that verse makes clear, the Prophet Muhammad (saas) was sent as a prophet for all men and the jinn. The Qur'an is a guide for both mankind and the jinn.

And remind them, for truly the believers benefit from being reminded. I only created jinn and man to worship Me. (Surat ahd-Dhariyat: 55-56)



You who believe! respond to Allah and to the Messenger when He calls you to what will bring you to life! Know that Allah intervenes between a man and his heart and that you will be gathered to Him.
(Surat al-Anfal: 24)



You who believe! Heed Allah and believe in His Messenger. He will give you a double portion of His mercy and grant you a light by which to walk and forgive you...
(Surat al-Hadid: 28)

The Prophet (saas)'s warnings to those who denied him

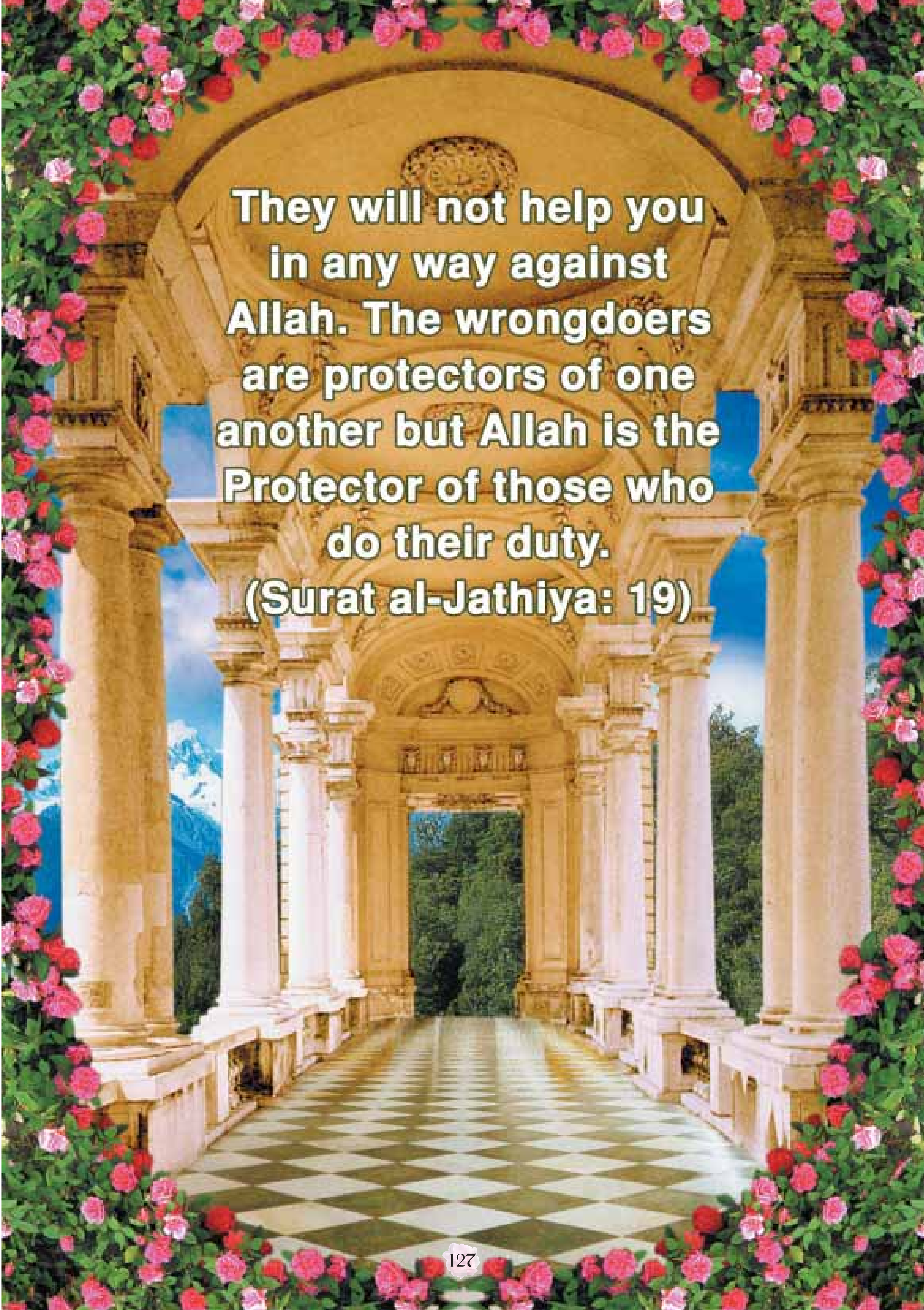
Those who denied the Qur'an and the Prophet (saas) placed a number of difficulties in his path, and tried to prevent him communicating his message, and, even to kill, arrest or exile him. Yet, in every case, the Prophet (saas) would explain to them the existence and power of Allah, that he himself was a true messenger and that the Qur'an was brought down as truth from our Lord. He warned them of the punishment of the hereafter, too. Even after the Prophet (saas) has been victorious, he still did not oppress the deniers, did not force the religion upon anyone, but said rather that everyone was free to believe as he wished.

Some of the verses on the subject are:

If they deny you, say, "I have my actions and you have your actions. You are not responsible for what I do and I am not responsible for what you do." (Surah Yunus: 41)

Say: "It is revealed to me that your god is One God. So are you Muslims?" If they turn their backs, then say: "I have informed all of you equally and I do not know if what you have been promised is near or far. He knows what is said openly and He knows what you hide. For all I know it might be a trial for you and you will have enjoyment for a time." Say: "Lord, judge with truth! Our Lord is the All-Merciful, the One Whose help is sought in the face of what you describe." (Surat al-Anbiya': 108-112)

Say: "My people, do as you are doing, just as I am doing. You will certainly come to know who will have the best home in the end. The wrongdoers will certainly not be successful." (Surat al-An'am: 135)



They will not help you in any way against Allah. The wrongdoers are protectors of one another but Allah is the Protector of those who do their duty.
(Surat al-Jathiya: 19)

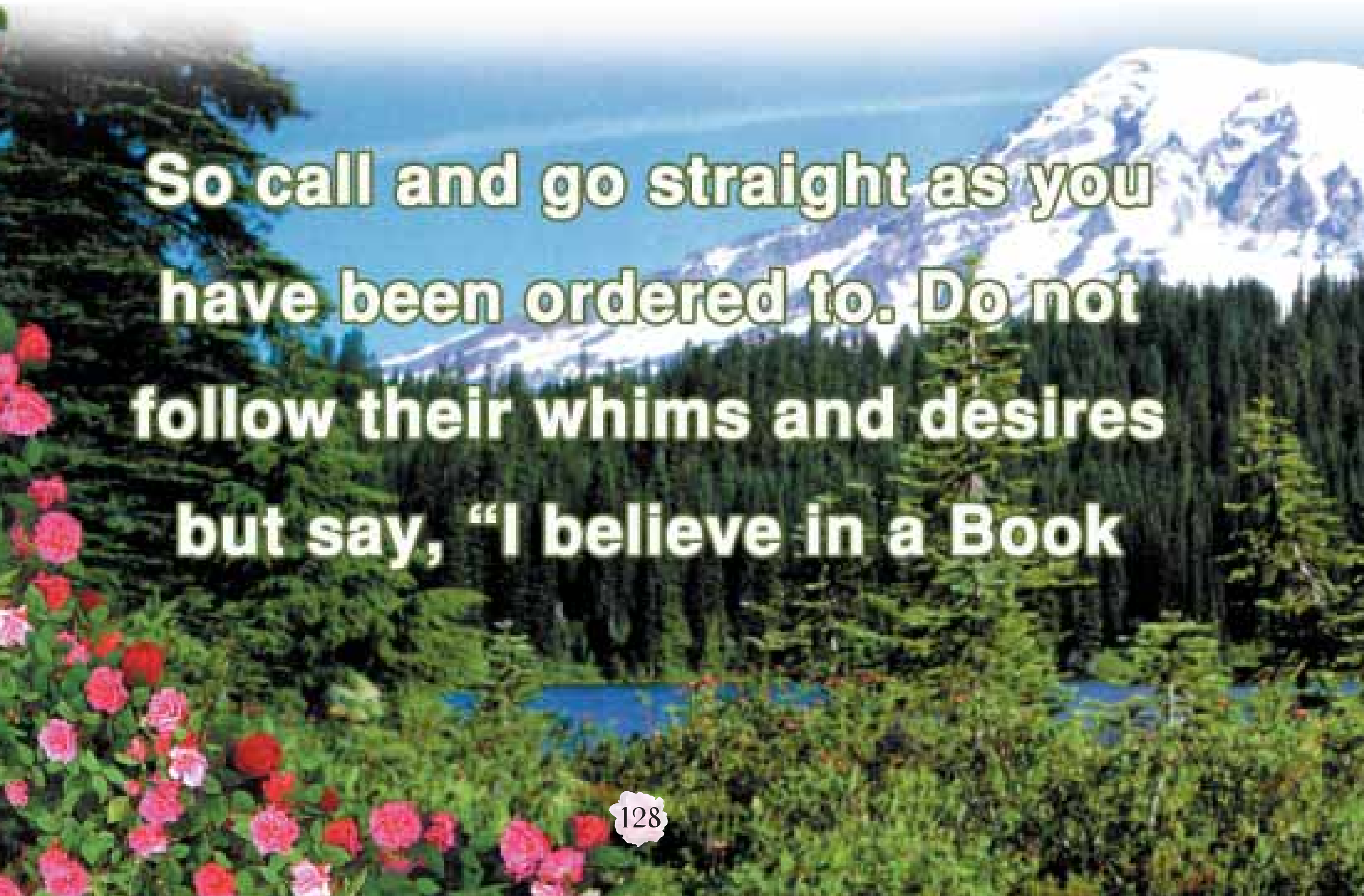
He did not engage in futile argument with disbelievers

The Prophet (saas) was always very patient and understanding with those who denied the existence of Allah, the Qur'an, and his own Prophethood. He also made it clear that he would treat them with full justice and not enter into pointless arguments with them. What he said, in accordance with the command of Allah, is recounted in the Qur'an:

> *So call and go straight as you have been ordered to. Do not follow their whims and desires but say, "I believe in a Book sent down by Allah and I am ordered to be just between you. Allah is our Lord and your Lord. We have our actions and you have your actions. There is no debate between us and you. Allah will gather us all together. He is our final destination." (Surat ash-Shura: 15)*

He called the disbelievers to repent

Allah possesses infinite mercy, compassion and forgiveness. In the Qur'an, He reveals that He will accept the repentance of every one of His



servants, and that He will forgive an individual's sins if he renounces them. The Prophet (saas) related those tidings from Allah to the disbelievers:

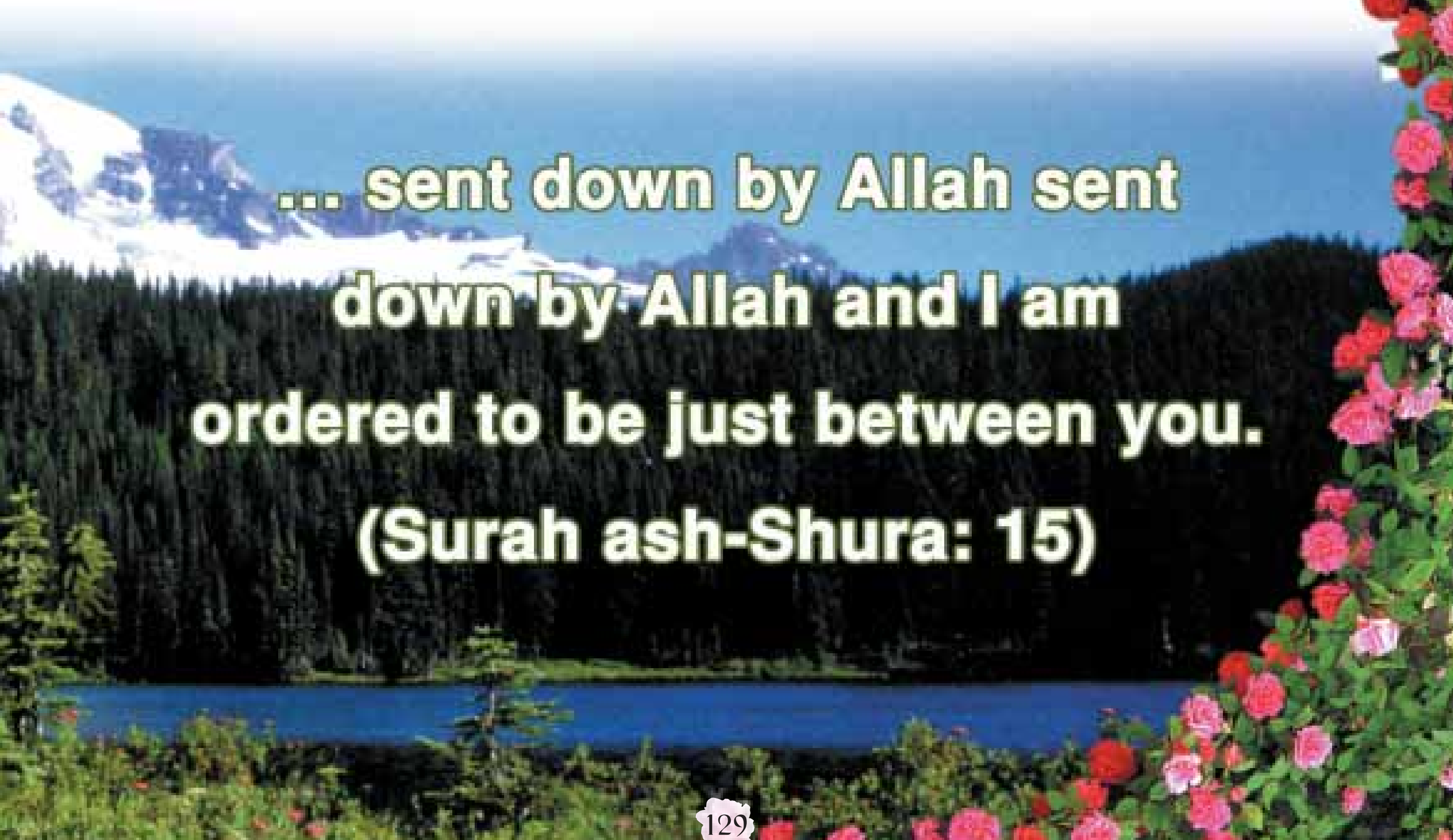
> *Say to those who disbelieve that if they stop, they will be forgiven what is past; but if they return to it, they have the pattern of previous peoples in the past. (Surat al-Anfal: 38)*

In the hadiths, the Prophet (saas) told people that they can repent at any time:

> *"He who seeks repentance (from the Lord) before the rising of the sun from the west (before the Day of Resurrection), Allah turns to him with Mercy."*[60]

He warned the disbelievers they would inevitably be defeated

It is possible to see the Prophet (saas)'s trust in and submission and devotion to Allah in his every word and deed. Even in the most difficult of times, the Prophet (saas) was certain that Allah would help him, that the faithful would be victorious and that the disbelievers would be disappointed.



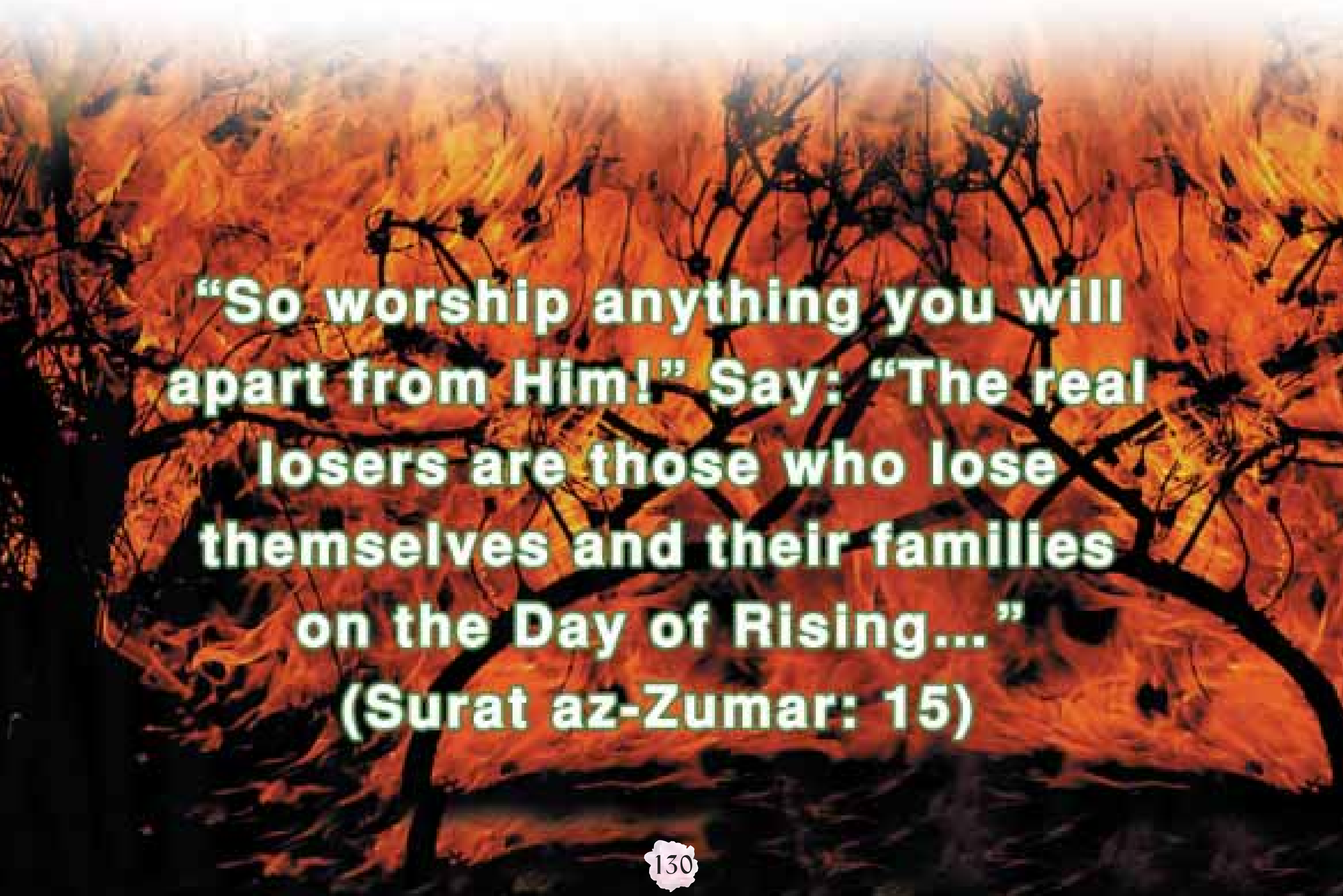
Say to those who disbelieve: "You will be overwhelmed and crowded into Hell. What an evil resting-place!" (Surah Al 'Imran: 12)

The Prophet (saas) stated the following in one of the hadiths:

"Whatever you have been promised will surely come to pass, and you cannot escape (it)."[61]

He warned the disbelievers by reminding them of the hereafter

One of the most prominent characteristics of those who deny Allah is that they do not believe in the hereafter. In the time of the Prophet (saas) too, such people would not believe that people would be resurrected in the hereafter. The Prophet (saas) responded to their claims with the wisest and most concise answers. The Prophet (saas) was commanded to employ such language in the Qur'an:

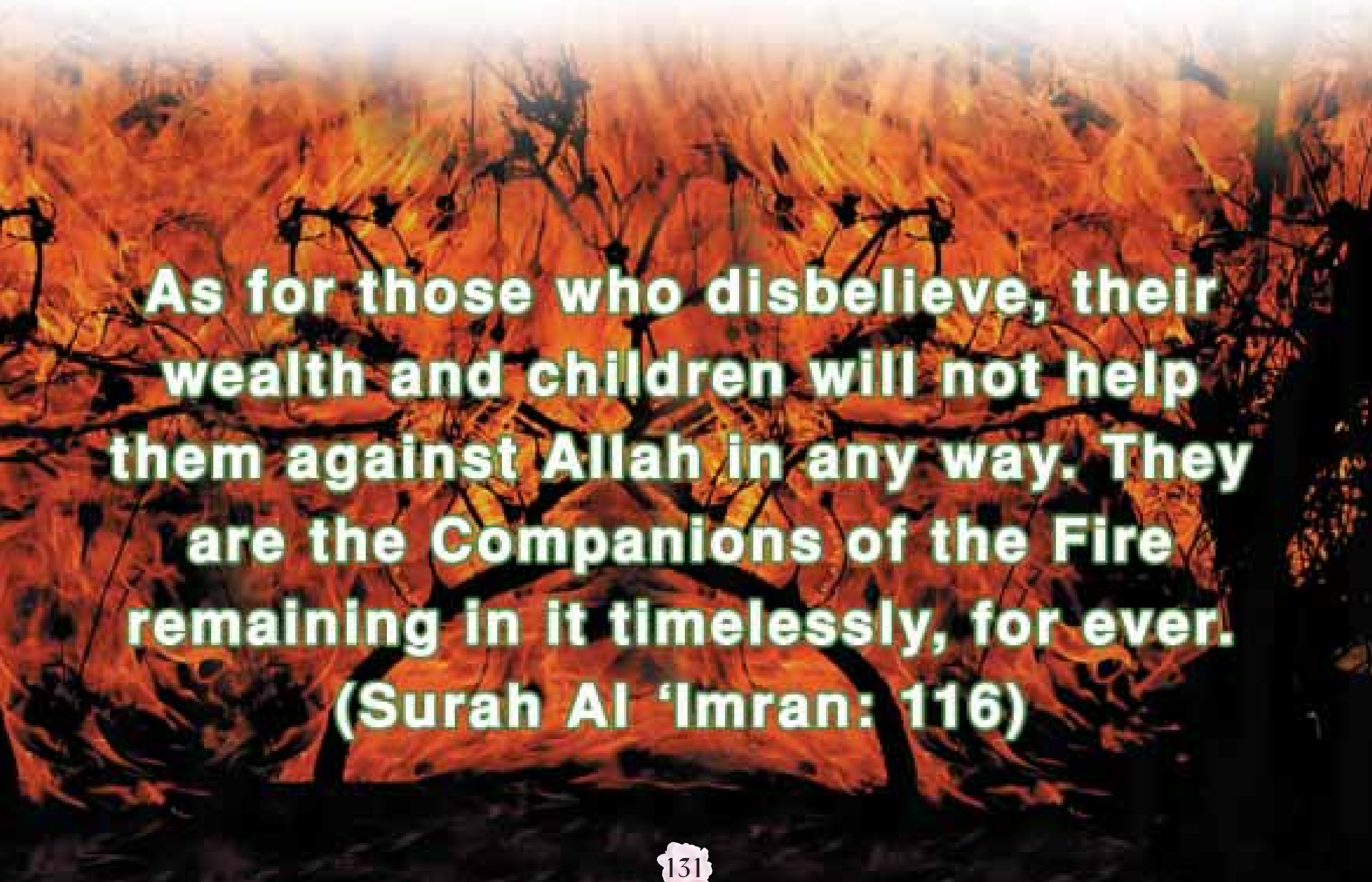


They say, "What! When we are bones and crumbled dust, will we then be raised up as a new creation!" Say: "It would not matter if you were rock or iron or indeed any created thing that you think is harder still!" They will say, "Who will bring us back again?" Say: "He Who brought you into being in the first place." They will shake their heads at you and ask, "When will it happen?" Say: "It may well be that it is very near." (Surat al-Isra': 49-51)

"When we are dead and turned to dust and bones will we then be raised up again alive? And our earlier ancestors as well?" Say: "Yes, and you will be in a despicable state." (Surat as-Saffat: 16-18)

In the hope that they would turn to the true path and believe, the Prophet (saas) told them that the hereafter is not far off:

"Paradise is nearer to any of you than the strap of his shoe, and so is the (Hell) Fire."[62]



He warned the disbelievers about Hell

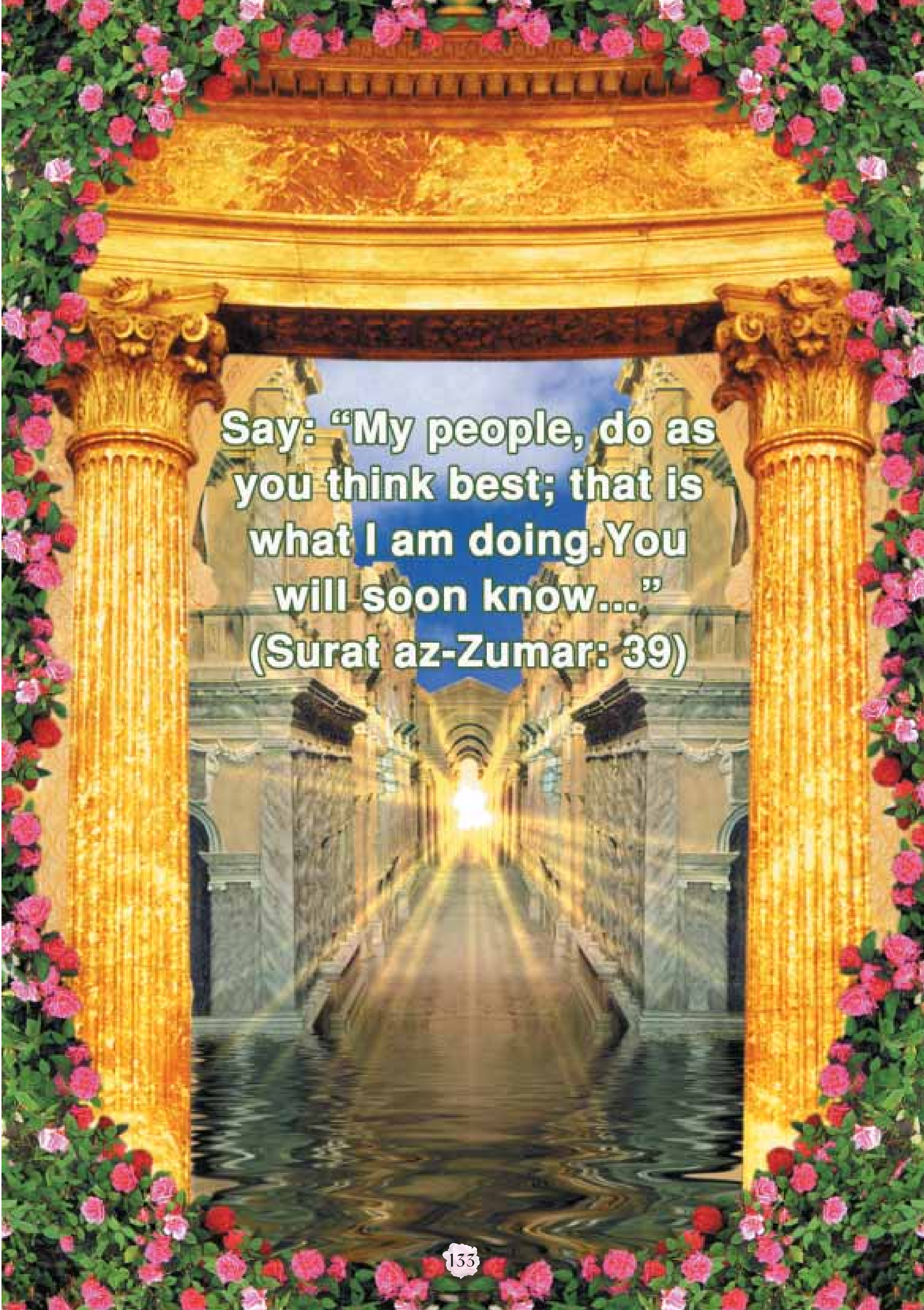
One of the most important duties of Allah's messengers was to warn people and to make them fear His punishment and Hell. The prophets are a means by which people come to fear Allah and adopt high morality, and, for some of them, to live in Paradise in the hereafter. The Prophet (saas) also warned people about the torments of Hell and tried to prevent them from wickedness, disbelief and atheism. Some verses concerning the Prophet (saas)'s warnings about Hell read:

> *When Our Signs are recited to them—Clear Signs—you can detect denial in the faces of those who disbelieve. They all but assault those who recite Our Signs to them! Say: "Shall I inform you of something worse than that? The Fire which Allah has promised those who disbelieve. What an evil destination!" (Surat al-Hajj: 72)*
>
> *"[I have for you] only notification from Allah and His Messages. As for him who disobeys Allah and His Messenger, he will have the Fire of Hell, remaining in it timelessly, for ever and ever." (Surat al-Jinn: 23)*

The Prophet (saas) described the torments of Hell in detail for those who believed such things far fetched, and, as revealed in the Qur'an, explained the lot of those in Hell and how people would beg to be saved from its torments, extending every effort to cause them to avoid it.

He spoke in sure and certain terms to the disbelievers, saying he would never join them

Although the disbelievers were far stronger and in greater numbers at that time, the Prophet (saas) paid no heed to their disposition and threats, but with great determination preached the words of the Qur'an and made it quite clear that he would never turn from the true path. Determination and patience are defining characteristics of the faithful, and every Muslim must take the determination and strong will of the Prophet (saas) as a model. Some verses on that subject are as follows:


Say: "My people, do as you think best; that is what I am doing. You will soon know..."
(Surat az-Zumar: 39)

Say: "I am forbidden to worship those you call upon besides Allah." Say: "I do not follow your whims and desires. If I did I would go astray and not be among the guided." Say: "I stand on a Clear Sign from my Lord and yet you have denied it. I do not have in my possession what you are in such haste to bring about. Jurisdiction over it belongs to Allah alone. He tells the truth and He is the Best of Deciders." (Surat al-An'am: 56-57)

Say: "Unbelievers! I do not worship what you worship and you do not worship what I worship. Nor will I worship what you worship nor will you worship what I worship. You have your religion and I have my religion." (Surat al-Kafirun: 1-6)

Some of the Prophet (saas)'s reminders to the People of the Book

The Prophet (saas) warned the People of the Book in the best way, and communicated to them, not a distorted, polytheistic form of religion, but rather Allah's final revelation. In the same way as with the disbelievers, the Prophet (saas) did not put pressure on the People of the Book, but simply conferred to them advice.

One of the main features of the People of the Book, and the Jews in particularly, is that they also see themselves as the dearest servants of Allah and claim that none but themselves can enter Paradise. Several verses in the Qur'an treat such a claim. The Qur'an reveals the answer given by the Prophet (saas) to that baseless assertion of theirs, which is unfounded:

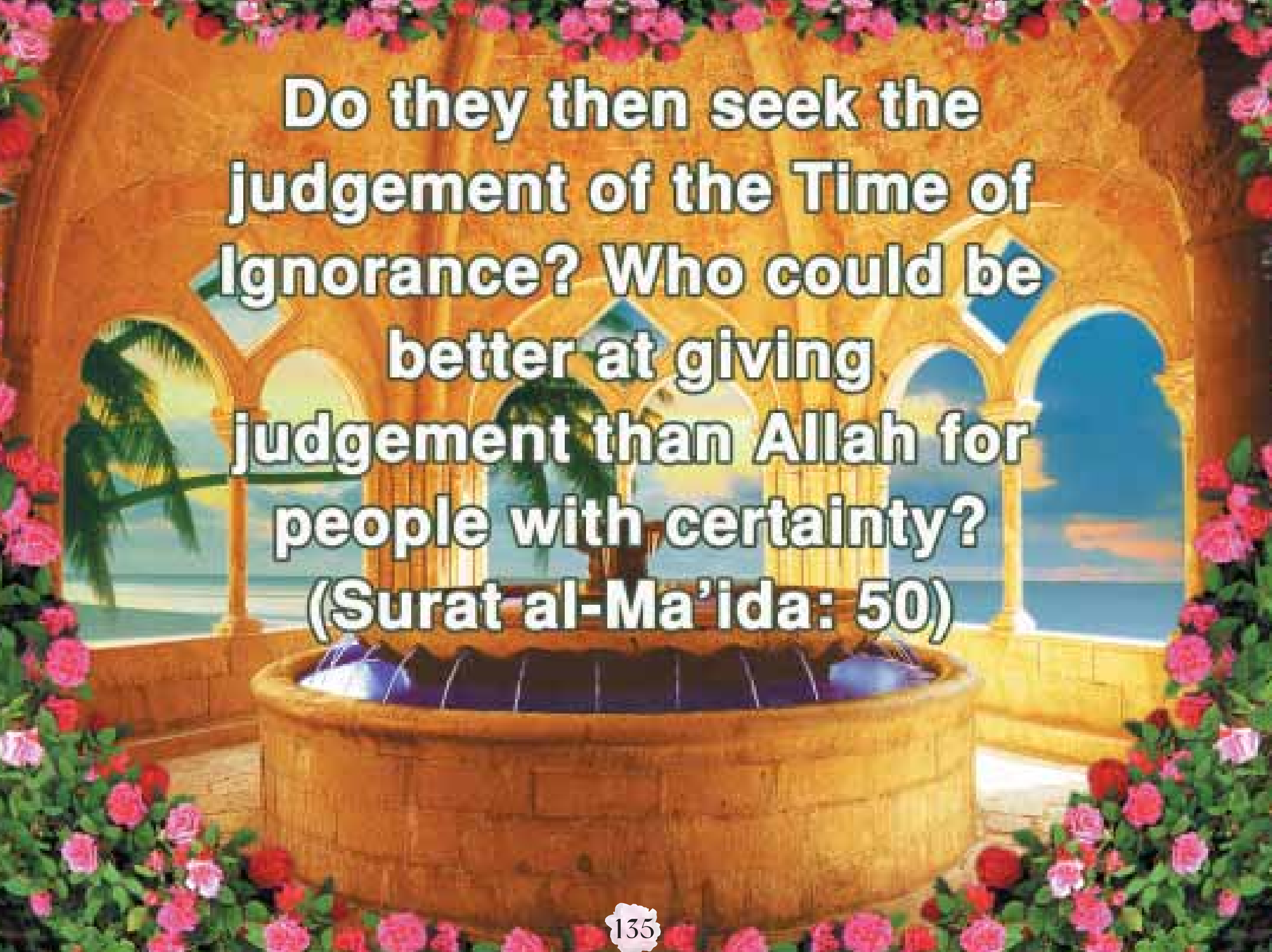
When they are told, "Believe in what Allah has sent down," they say, "We believe in what was sent down to us," and they reject anything beyond that, even though it is the truth, confirming what they have. Say, "Why then, if you are believers, did you previously kill the prophets of Allah?" (Surat al-Baqara: 91)

Say, "If the abode of the hereafter with Allah is for you alone,

to the exclusion of all others, then long for death if you are telling the truth." But they will never ever long for it because of what they have done. Allah knows the wrongdoers. (Surat al-Baqara: 94-95)

They say, "No one will enter the Garden except for Jews and Christians." Such is their vain hope. Say, "Produce your evidence if you are telling the truth." (Surat al-Baqara: 111)

The Jews and Christians say, "We are Allah's children and His loved ones." Say: "Why, then, does He punish you for your wrong actions? No, you are merely human beings among those He has created. He forgives whoever He wills and He punishes whoever He wills. The kingdom of the heavens and the earth and everything between them belongs to Allah. He is our final destination." (Surat al-Ma'ida: 18)



They say, "Be Jews or Christians and you will be guided." Say, "Rather adopt the religion of Ibrahim, a man of natural pure belief. He was not one of the idolators." (Surat al-Baqara: 135)

The Prophet (saas) also told the faithful to say, *"Belief is to believe in Allah, His Angels, His Books, His Apostles…"*[63] when they talk to the people of the Book.

The Prophet (saas) never argued with the People of the Book and never pressured them to believe

The Prophet (saas) called on the People of the Book to have faith, without resorting to idolatry, and to live by the morality of the Qur'an. Yet, he still treated those who refused to obey him most gently and justly. He left the People of the Book free to worship as they saw fit, allowed them to maintain all their own customs, and ordered his own people to treat them with justice. It is recorded that the Prophet (saas) said:

"Whoever killed a person who is granted the pledge of protection by the Muslims shall not smell the fragrance of Paradise."[64]

The texts of agreements made by the Prophet (text) and those who succeeded him with various Christian, Jewish and other religious groups are today conserved as important documents. In the text of an agreement he had prepared for the Christian Ibn Harris bin Ka'b and



his co-religionists, for instance, the Prophet (saas) first had the following words written: *"The religion, churches, lives, chastity and goods of all Christians living in the East are under the protection of Allah and all believers. None of those living by Christianity will be forced to turn to Islam. If any Christian is subjected to any killing or injustice, Muslims must help him"*[65] and then read this verse from the Qur'an: **"Only argue with the People of the Book in the kindest way ..."** (Surat al-'Ankabut: 46)

The Prophet (saas) was commanded to advise his people how they should treat the People of the Book in these terms in the Qur'an:

> *Say, "Do you argue with us about Allah when He is our Lord and your Lord? We have our actions and you have your actions. We act for Him alone." (Surat al-Baqara: 139)*

He called on the People of the Book to believe in Allah without associating partners with Him

While calling the People of the Book to the true religion, the Prophet (saas) told them not to set up any partners in worship with Him, and invited them to agree with Muslims on a mutual point of faith:

> *Say, "People of the Book! come to a proposition which is the same for us and you—that we should worship none but Allah and not associate any partners with Him and not take one another as lords besides Allah." If they turn away, say, "Bear witness that we are Muslims." (Surah Al 'Imran: 64)*
>
> *Say: "People of the Book! Do not go to extremes in your religion, asserting other than the truth, and do not follow the whims and desires of people who were misguided previously and have misguided many others, and are far from the right way." (Surat al-Ma'ida: 77)*

The Prophet (saas) sent Muadh (ra) to the Yemen, and told him to call on the People of the Book to worship Allah alone:

> *"You are going to people of a (Divine) Book. First of all invite them to worship Allah (alone)..."*[66]


Truly it is revelation sent
down by the Lord
of all the worlds.
(Surat ash-Shu'ara: 192)

The Outward Appearance of the Prophet (saas)

The preceding chapters of this book discussed examples of the Prophet (saas)'s morality, as revealed in the Qur'an, and which is an example to all of mankind. We have considered various aspects of his just, compassionate, merciful, peaceful, conciliatory, mild, patient, Allah-fearing, modest and determined disposition.

As well as verses from the Qur'an, statements from the Prophet (saas)'s companions that have come down to us also contain a great deal of information about the Prophet (saas). Many details, such as his relations with his family and the believers around him, details of his daily life, his physical appearance, the feelings of awe he inspired in those who saw him, the food he enjoyed, his clothes and smile are all described by Islamic scholars with the term "outward form" (*shamail*). The term comprises such ideas as "character, temperament, behavior and attitudes." Even if the concept of "*shamail*" originally had a broader meaning, it became more specific over time and eventually became a term used to describe the details of the kind of life the Prophet (saas) led and his personality traits.

Every detail of the character and manner of this chosen servant of Allah, whom He favored over all beings, is at the same time a reflection of his superior morality. The main intention for the composition of this chapter on the outward form of the Prophet (saas) is to examine those of his features that

have been described in sources that have come down to us, and for us to draw inspiration from them for our own lives.

The physical beauty of the Prophet (saas)

The companions of the Prophet (saas) have passed on a great many detail about him, from the beauty of that blessed individual's external appearance, his radiance and disposition that left those who beheld him in awe, to his smile, and many other beautiful aspects that Allah had manifested in him. There were a fair number of such companions, and they have given many details of his great beauty. Those Muslims who lived at the same time as the Prophet (saas) have described many aspects of the servant of Allah. While some of those describe him in broad terms, others have given long and detailed descriptions. Some of these accounts are as follows:

The Prophet (saas)'s external appearance and beauty

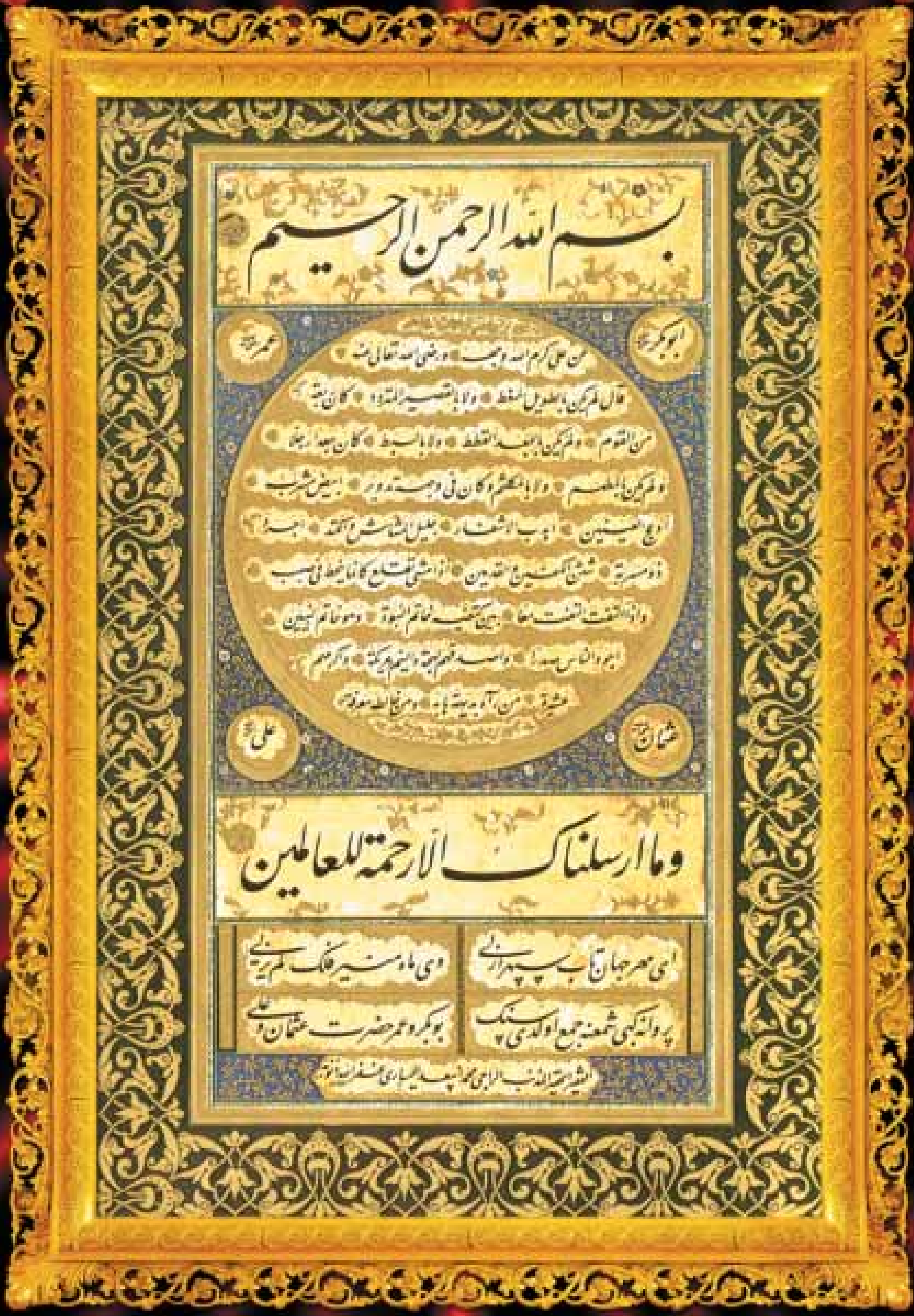
His companions described the beauty of the Prophet (saas) in these terms:

"The Prophet (saas) had a most handsome constitution. Some gave the smile of his beauty to that of the full moon…His nose was thin… His face was smooth…His beard was thick…His neck was the most beautiful…If the rays of the sun fell on his neck, it appeared like a cup of silver mixed with gold… The place between his shoulders was wide."[67]

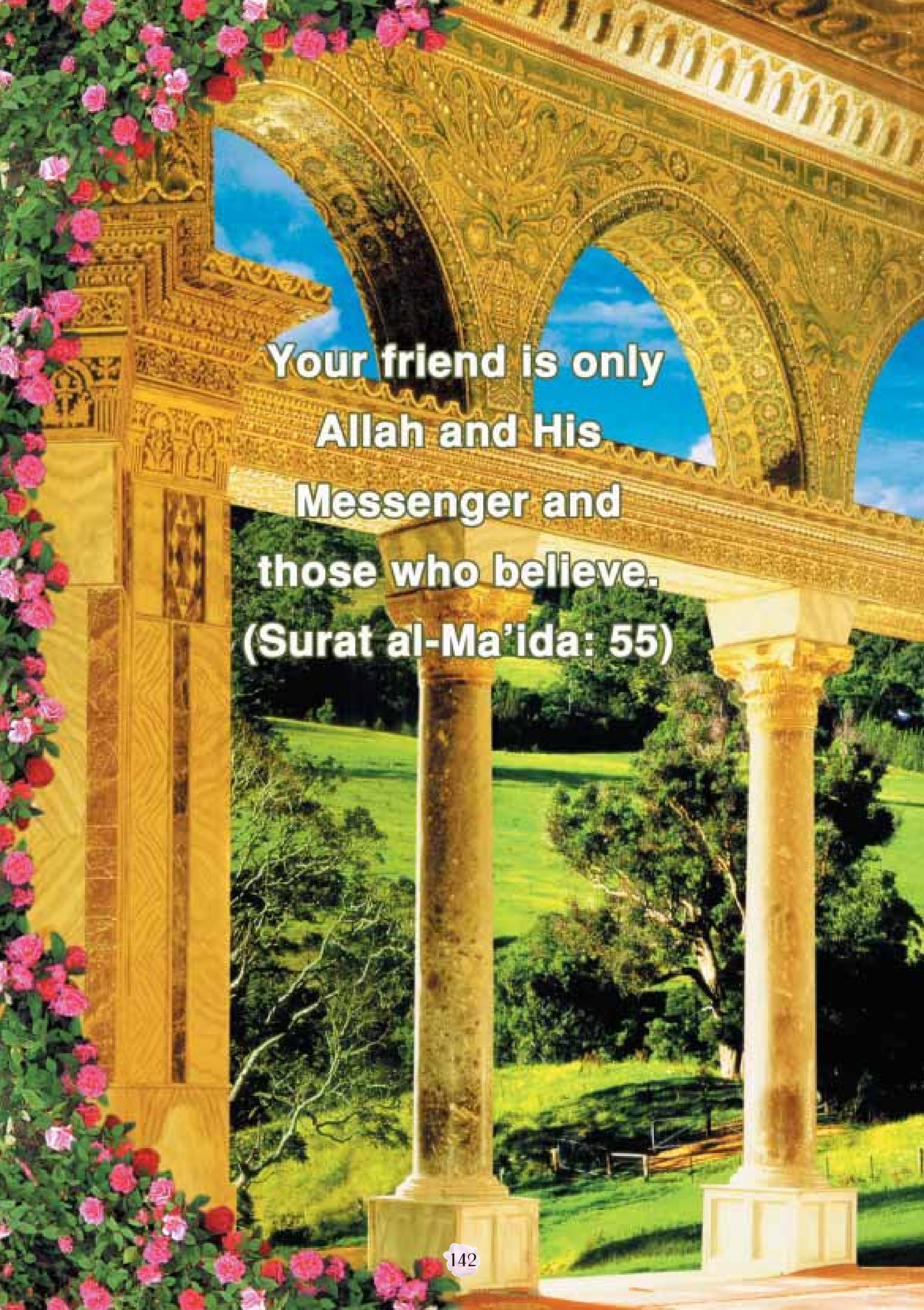
Anas bin Malik (ra) says:

"The Messenger of Allah, was not excessively tall or short. He was not very pallid nor dark. He did not have curly hair or lank hair. Allah commissioned him at the age of forty. He stayed in Mecca ten years and at Medina for ten years and Allah the Mighty, the Majestic made him die when he was sixty. There were not twenty white hairs in his hair or beard, may Allah bless him and grant him peace."[68]

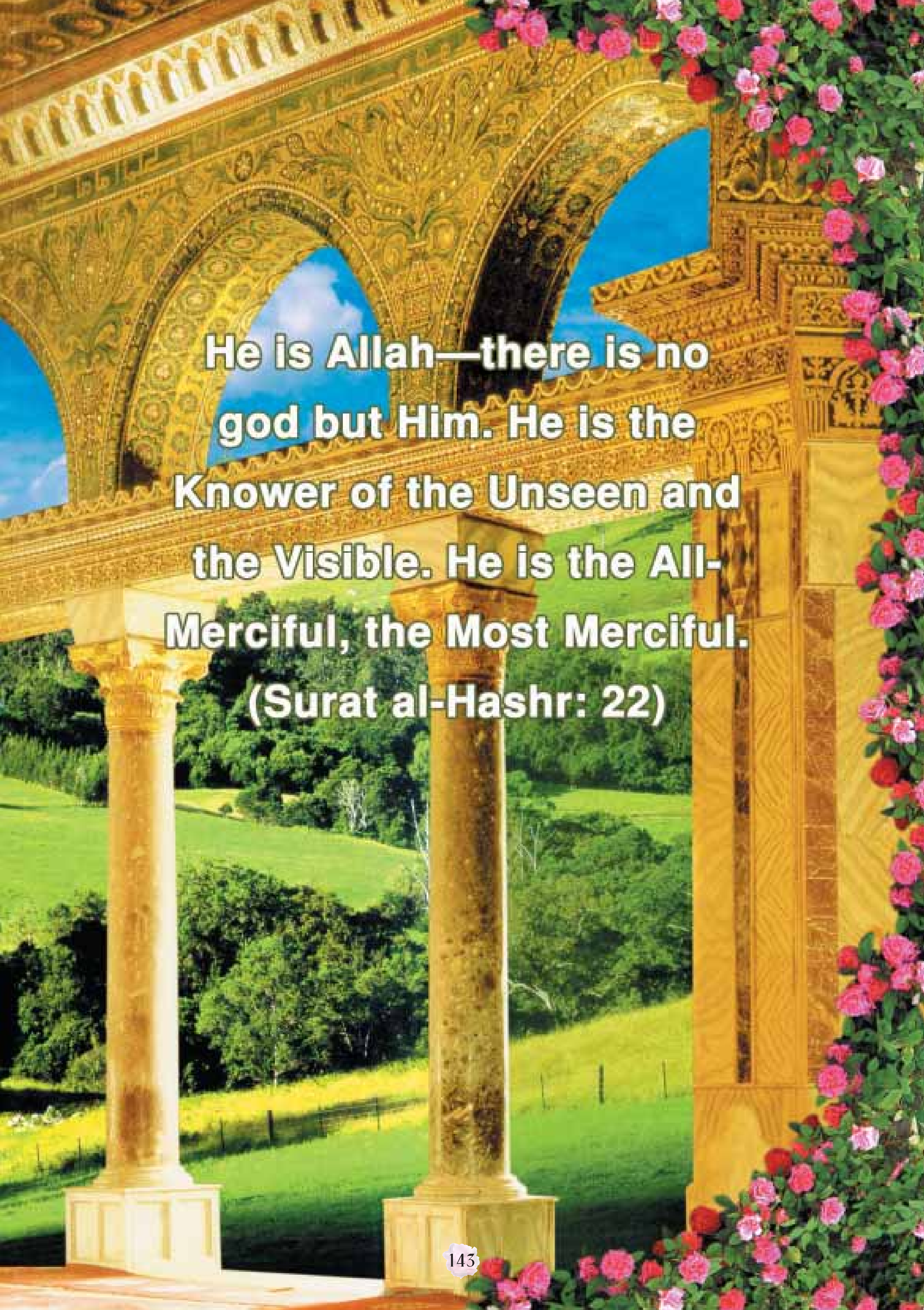
"Rasulullah (saas) was so clean, clear, beautiful and handsome."[69]



A text in which Ali (ra) describes the physical and moral beauty and the perfect behavior of the Prophet (saas), as well as the love and respect people feel for him.



Your friend is only Allah and His Messenger and those who believe. (Surat al-Ma'ida: 55)



He is Allah—there is no god but Him. He is the Knower of the Unseen and the Visible. He is the All-Merciful, the Most Merciful. (Surat al-Hashr: 22)

Anas bin Malik (ra) says:

"The Prophet (saas) was neither tall nor short. He was handsome. His hair was neither delicate nor curly. He was neither very white, nor very brown."[70]

Baraa bin Aazib (ra) relates:

"I never saw someone more handsome than Rasullullah. His hair reached his shoulders. The portion between his two shoulders was wide. He was neither very tall nor very short."[71]

Ibrahim b. Muhammed (ra), one of the grandsons of Ali (ra), informs us:

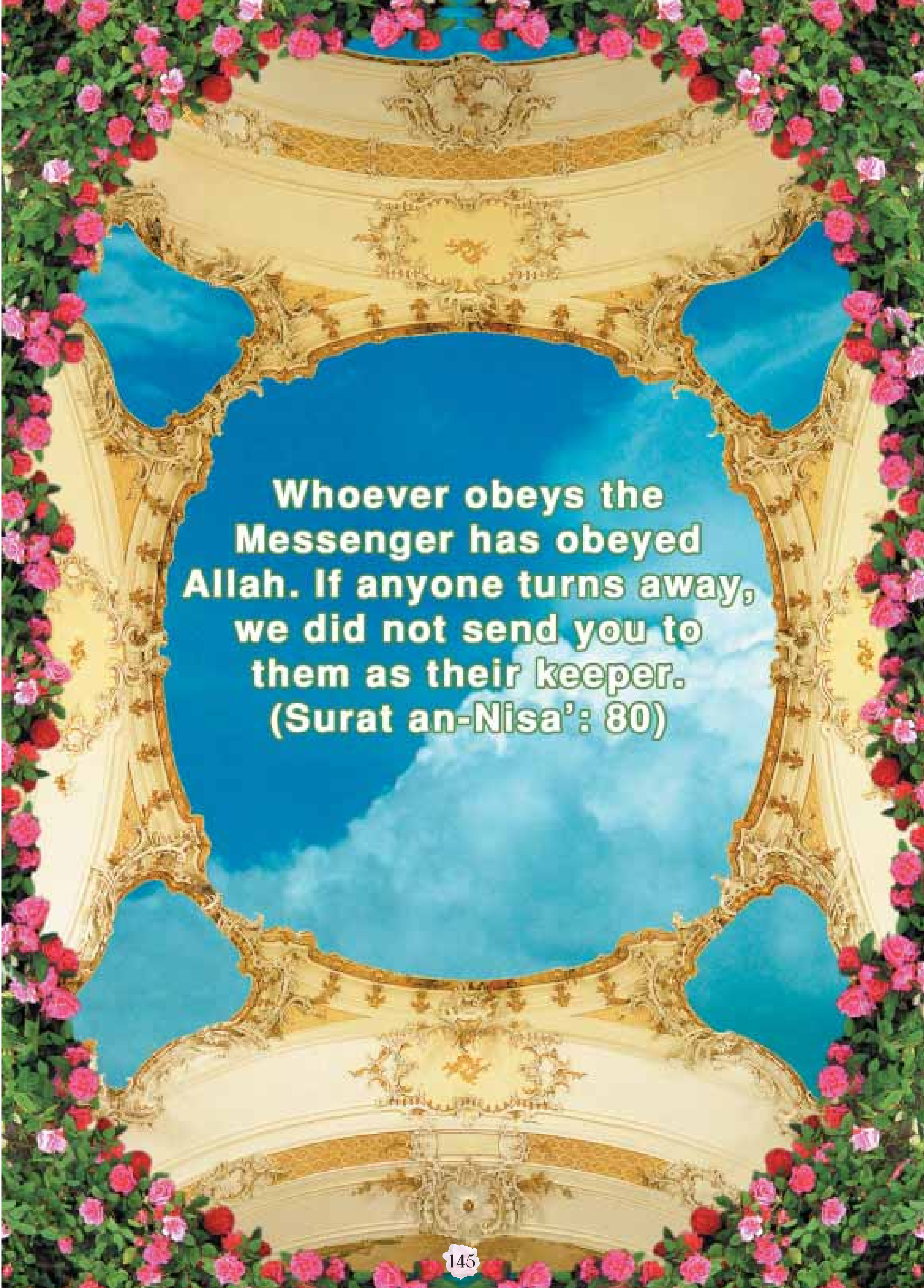
"When Ali (ra) described the Prophet (saas) he said:

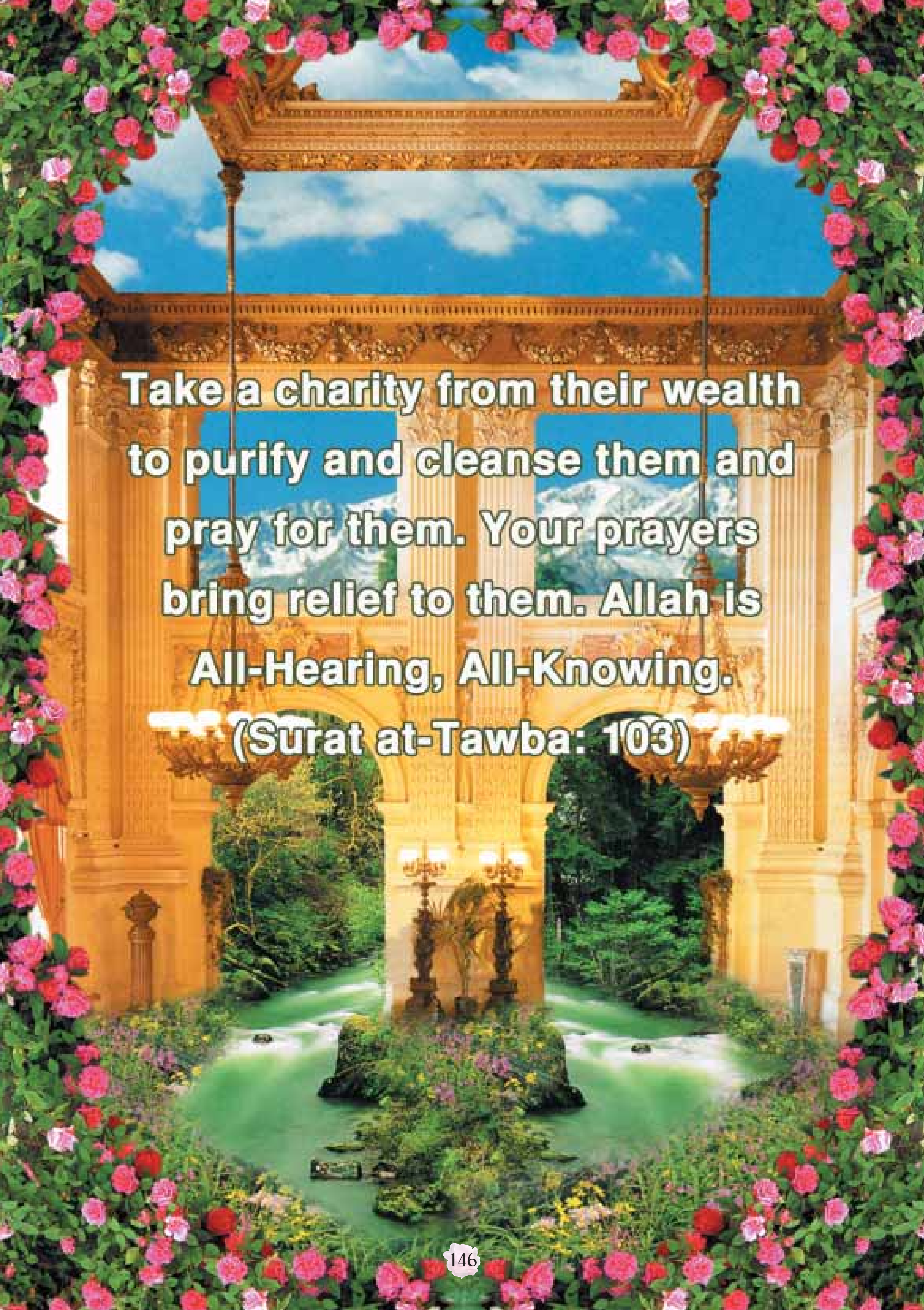
'He was neither very tall nor excessively short, but was a man of medium size. He had neither very curly nor flowing hair but a mixture of both... He was reddish-white, he had wide black eyes and long eyelashes. He had protruding joints and shoulder-blades… Between his shoulders was the seal of prophecy... He had a finer chest than anyone else, was truer in utterance than anyone else, had the gentlest nature and the noblest lineage. Those who saw him stood suddenly in awe of him and those who shared his acquaintance loved him. Those who described him said they had never seen anyone like him before or since'."[72]

Hassan (ra) says:

"He had great qualities and attributes, others also held him in high esteem. His blessed face shone like the full moon. He was slightly taller than a man of middle height, but shorter than a tall person...His blessed hair was slightly twisted. If his hair became parted naturally in the middle he left it so, otherwise he did not habitually make an effort to part his hair in the middle…Rasulullah (saas) had a very luminous complexion (color), and a wide forehead. His eye brows were of dense and fine hair …

… His neck was beautiful and thin, like the neck of a statue shaved clean, the color of which was clear, shining and beautiful like silver. All the parts of his body were of moderate size. His body was proportionately jointed…"[73]


Whoever obeys the Messenger has obeyed Allah. If anyone turns away, we did not send you to them as their keeper.
(Surat an-Nisa': 80)



Take a charity from their wealth to purify and cleanse them and pray for them. Your prayers bring relief to them. Allah is All-Hearing, All-Knowing.

(Surat at-Tawba: 103)

Abu Huraira (ra) describes:

"The complexion of Rasulullah (saas) was white with redness in it. The blessed eyes of Rasulullah (saas) were extremely black. His eyelashes were long."[74]

"His forehead was wide and the place between his eyebrows was bright like pure silver and eye-balls were black tinged with reddish hue. The hairs of his eye lashes were profuse… When he smiled or laughed, they (his teeth) shone like lightning. His lip was most beautiful…His beard was thick…His neck was most beautiful, neither long, nor short. If the rays of the sun fell on his neck, it appeared like a cup of silver mixed with gold. His chest was broad. It was even like a mirror and white like the moon light… His shoulders were wide. His palms were softer than wool."[75]

Umm Ma'bad (ra), who was known for her generosity, uprightness and courage, was visited by the Prophet (saas) during the Prophet (saas)'s migration from Mecca to Medina, but failed to recognize him. However, she described him to her husband, who recognized the Prophet (saas) from her description:

"He was innocently bright and had a broad countenance. His manners were fine... He had black attractive eyes... His hair glossy and black, inclined to curl, he wore long. His voice was very commanding. His head was well formed and set on a slender neck. His expression was pensive and contemplative, serene and sublime. The stranger was fascinated from the distance, but no sooner he became intimate with him, than this fascination was changed into attachment and respect. His expression was very sweet and distinct. His speech was well set and free from the use of superfluous words, as if it were rosary of beads. His stature was neither too high nor too small. He was singularly bright and fresh. He was always surrounded by his Companions. Whenever he uttered something, the listeners would hear him with rapt attention and whenever he issued a commandment, they vied with each other in carrying it out. He was a master and a commander."[76]

As we can discern from those who saw him in person, the

Prophet (saas) was extraordinarily handsome, with a finely proportioned body and a face that took one's breath away. He also had a very athletic and powerful build.

The Prophet (saas)'s appearance

Ahmet Cevdet Pasha, an important scholar from Ottoman times, wrote a study that effectively summarized descriptions of the Prophet (saas)'s features. That appeared in Part IV of the *Qisas al-Anbiya* (Stories of the Prophets), under the heading "Some Attributes of the Prophet Muhammad (saas)":

"The blessed one had a beautiful appearance, his limbs were in perfect proportion, his body was well-formed, his forehead and chest and the distance between his shoulders were broad. His neck was slender and pure as silver, his shoulders, biceps and calves were large and thick, his wrists were long, his fingers also long, and his hands and fingers rather thick. His blessed skin was softer than silk.

On his perfect countenance were a well-proportioned head, curved eyebrows, a long nose and an oval face.

His eyelashes were long, his eyes black and beautiful, the space between his largish eyebrows was clear,

though his eyebrows were close together.

That chosen Prophet (saas) was shining in appearance. In other words, he was neither light nor dark, but somewhere between the two, white like a red rose, light and limpid, and the light shone from his face. His teeth were as white as pearls and bright, and the light gleamed from his front teeth as he spoke. When he laughed, it was as if his mouth gave off rays like soft lightning…

His senses were exceedingly powerful. He could hear from a long way off and see further than anyone. In essence, he had a body formed in perfection and uniqueness, and blessed … Anyone suddenly seeing him would be consumed with love, and anyone speaking with him would feel great love in his heart and soul. The wise respected him in accordance with their degree. He greatly honoured his relatives. He would not, however, treat them better than those more worthy than them.

He treated his servants well. Whatever he wore or ate, he would give to them to wear and eat.

He was generous, beneficial, compassionate, forgiving, brave and mild. In speech, he kept to his word. In essence, his excellent morality, sharp powers of reasoning were greater than those of all other people and



Another text in which Ali (ra) describes the Prophet's superior morality, his astonishing beauty and the perfection of his behavior.

worthy of great praise.

In eating and apparel he contented himself with the very poorest degree and refrained from excess."[77]

The Prophet (saas)'s seal of Prophethood

Allah favored the Prophet Muhammad (saas) over all beings, and declared him to be **"the Final Seal of the Prophets."** (Surat al-Ahzab: 40) No prophet would be sent after him, and the Qur'an would be the last revelation to guide people onto the true way. Allah manifested that unique feature of the Prophet (saas) with a mark on his body.

In Islamic sources and oral accounts, that sign between the Prophet (saas)'s shoulder blades is known as "the seal of Prophethood." It is reported by Wahb bin Munebbih (ra) that the other prophets also had similar marks, but that that of the Prophet (saas) was different:

"Allah never sent down a prophet who did not have the sign of prophethood on his right hand. The Prophet Muhammad (saas) was the only exception to this. His sign of prophethood was (not on his right hand) but between his shoulder blades. When asked about it, the Prophet said, 'This mark between my shoulder blades is like the marks on the prophets before me' ..."[78]

Jaabir bin Samurah (ra) relates that:

"I saw the Seal of Prophethood of Rasullullah (saas) between his two shoulders, the size of which was like that of a pigeon's egg."[79]

Ibrahim bin Muhammad (ra), one of the grandchildren of Ali (ra), reports:

"Whenever Ali (ra) described the nobel features of Rasulullah (saas), he used to say:

'The seal of Prophethood was situated between his shoulders. He was a last of all prophets'."[80]

Abu Nadrah (ra) says:

"I asked Abu Sa'eed Khudari (ra) about the Seal of Prophethood of Rasulullah (saas) He said: 'It was a piece of raised flesh that was on Rasulullah (saas)'s back'."[81]

"The place between his shoulders were wide and therein there was impression or seal of Prophethood inclined a little towards the right shoulder."[82]

Another report comes from Assib bin Yazid (ra):

"I saw the seal in between his shoulders."[83]

The Prophet (saas)'s hair

There are different descriptions of the length of the Prophet (saas)'s hair. It is natural that there should be discrepancies between them, as the people these accounts have come down from saw him at different times, when his hair may have been of different lengths. Yet, what can be recognized from these descriptions was that the Prophet (saas)'s hair was at ear-level at its shortest and at shoulder-length at its longest.

Anas bin Malik (ra) recalls :

"The hair of Rasulullah (saas) reached till half of his ears."[84]

Aisha (ra) reports:

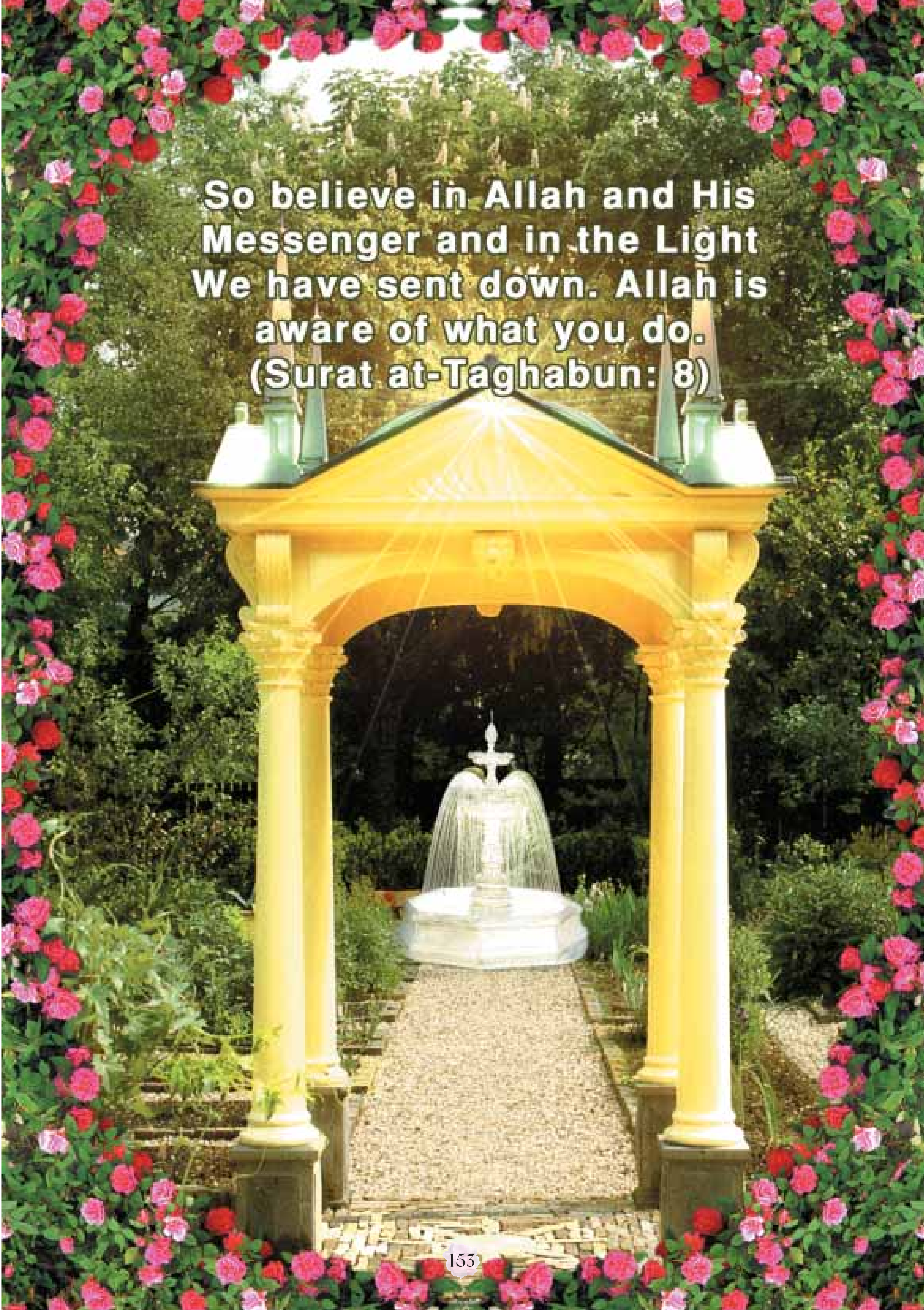
"The blessed hair of Rasulullah (saas) was longer than those that reached the ear lobes, and shorter than those that reached the shoulders."[85]

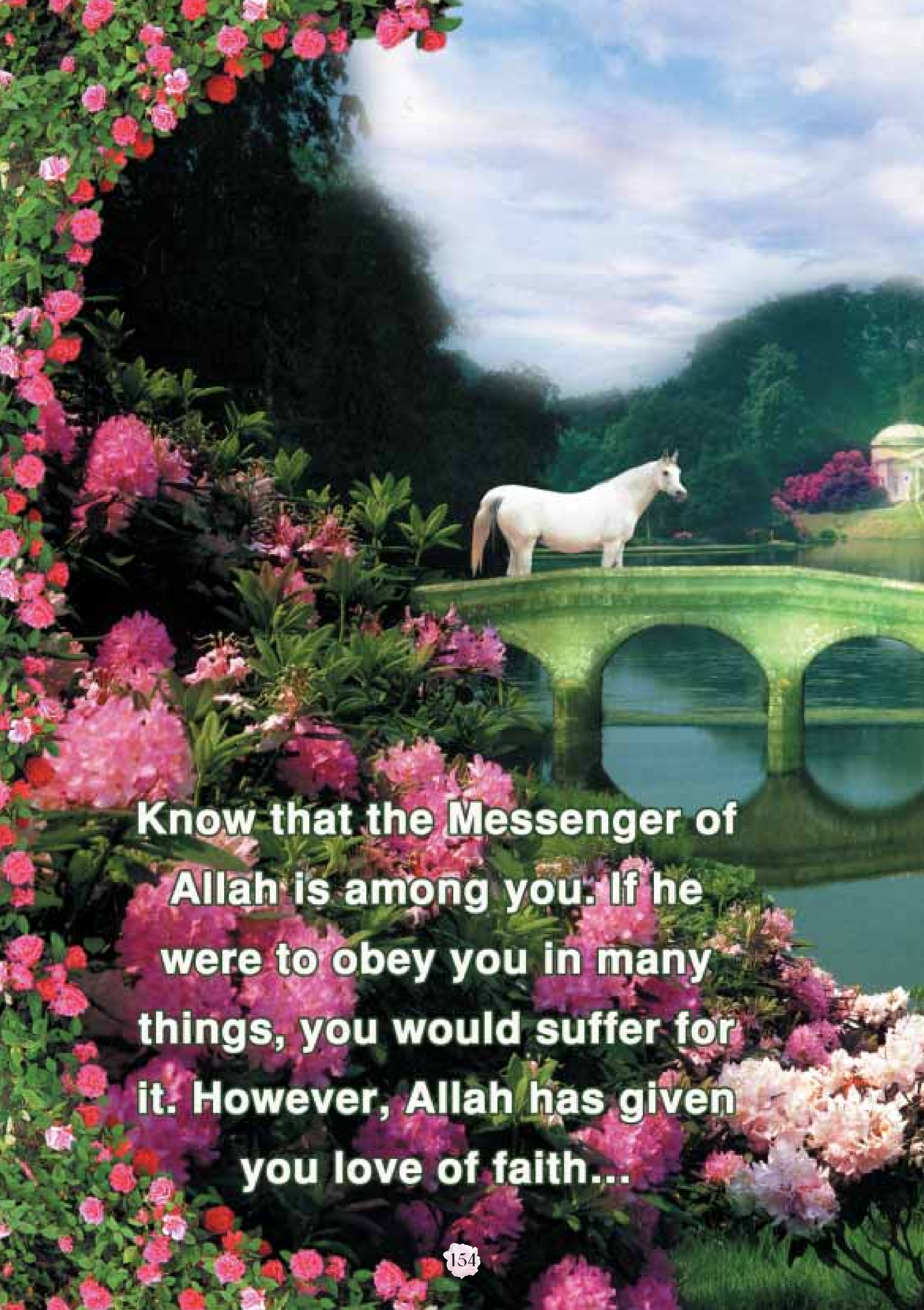
Baraa bin Aazib (ra) says:

"Rasulullah (saas) was of average height, and the portion between the two shoulders was wide. His hair reached his ear lobes."[86]

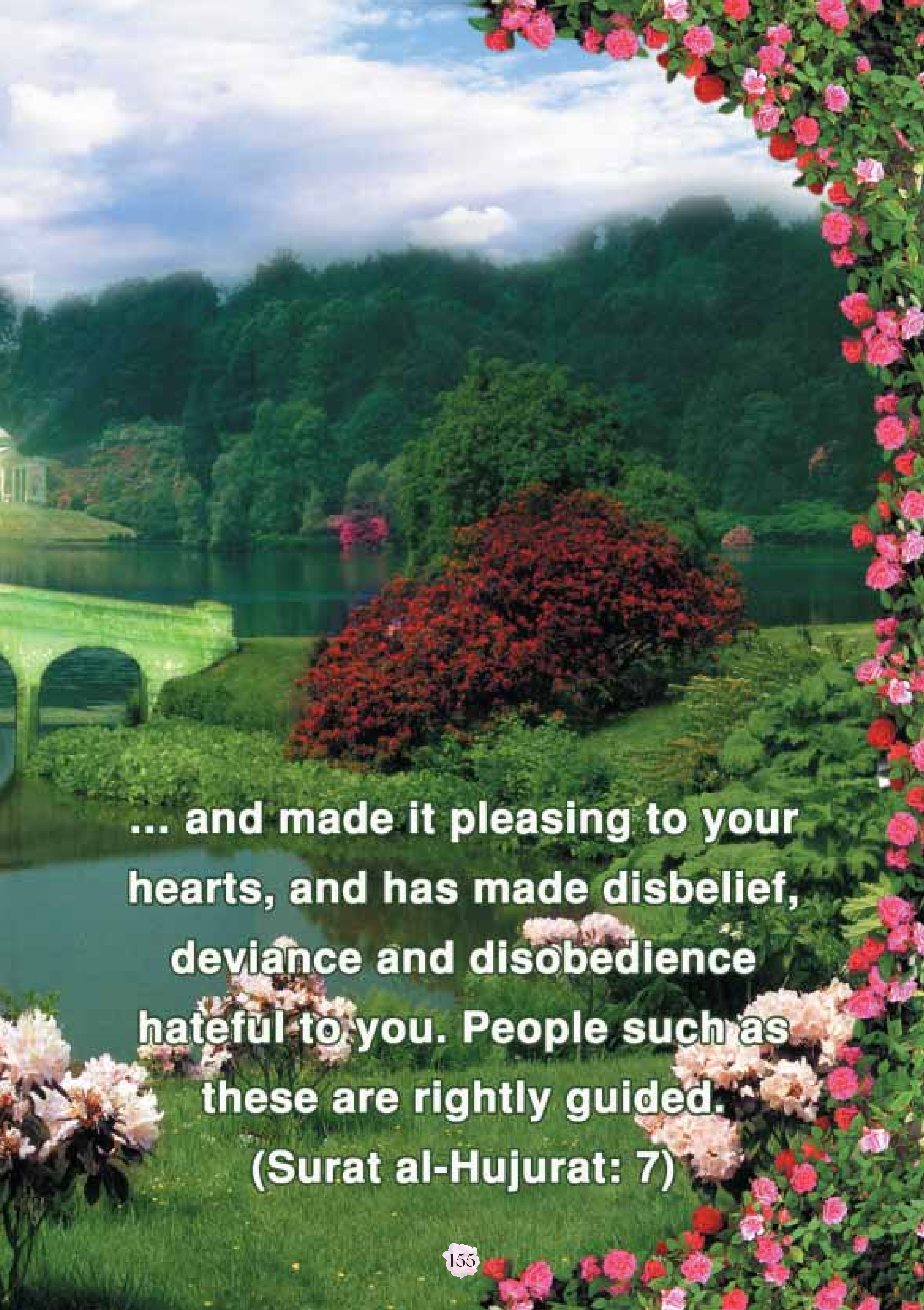
Umm Haani, the daughter of Abu Taalib (ra) offers the following description:

"Rasulullah (saas) came to Mecca once after the hijrah (migration). His blessed hair had four plaits."[87]


So believe in Allah and His Messenger and in the Light We have sent down. Allah is aware of what you do.
(Surat at-Taghabun: 8)



Know that the Messenger of Allah is among you. If he were to obey you in many things, you would suffer for it. However, Allah has given you love of faith...



... and made it pleasing to your hearts, and has made disbelief, deviance and disobedience hateful to you. People such as these are rightly guided.
(Surat al-Hujurat: 7)

The grooming of the Prophet (saas)'s hair and beard

The Prophet (saas) attached the greatest importance to cleanliness, and therefore, to his hair and beard too. It is reported in some sources that he always carried with him a comb, mirror, miswak (a small natural toothbrush), tooth-pick, scissors and a kuhl bottle.[88] The Prophet (saas) advised his companions to do the same, and said: "He who has hair should honor it ."[89] Some other reports that have reached us of his hair and beard are:

Hassan (ra) said:

"He had a thick, dense beard."[90]

Anas bin Malik (ra) reports:

"Sayyidina Rasulullah (saas) often rubbed oil in his head…"[91]

Simak bin Harb (ra) reports:

"Jaabir bin Samurah (ra) was asked a question regarding the white hair of Rasulullah He replied: 'When Rasulullah (saas) oiled his hair, it (white hair) did not show. When he did not oil it, it showed'."[92]



The Prophet (saas) set an example for the believers with the importance he attached to his appearance and cleanliness. One account describes the Prophet (saas)'s attitude to such matters:

"The Prophet (saas) once intended to go to his companions and so he put on his turban and dressed his hairs…He said: 'Yes, Allah loves the actions of His servant who refines his body in order to meet his friends and brothers'."[93]

The Prophet (saas)'s manner of dress



His companions have handed down a great many details about the Prophet (saas)'s manner of dress. In addition to these, the Prophet (saas)'s advice to the believers about how they should dress reveal the importance he attached to this subject. For example, one hadith reports him as saying:

"No one who has even an atom's-weight of pride in his heart will enter Paradise." A man asked him, "What if he likes his clothes and shoes to look good?" (Meaning, is this counted as pride?) The Prophet (saas) said: "Allah is beautiful and loves beauty. Pride means denying the truth and looking down on other people."[94]

He regarded dressing well and looking good as a demonstration of the blessings of Allah:

"Allah loves to see the result of His

blessing on His creatures."[95]

Jundub ibn Makith (r.a.) said:

"Whenever a delegation came to meet the Messenger of Allah, he would wear his best clothes and order his leading Companions to do likewise. I saw the Prophet (saas) on the day that the delegation of Kindah came to meet him; he was wearing a Yemeni garment, and Abu Bakr and 'Umar were dressed similarly."[96]

Another hadith relates:

"Eat what you like, and wear what you like provided that it is free from two things : extravagance and vainglory."[97]



The Prophet (saas) would immediately warn any of his companions who were unkempt or failed to care for their appearance. One story on the subject is from 'Ata 'ibn Yassar (ra):

"The Messenger of Allah was in the mosque, when a man with unkempt hair and an untidy beard came in. The Prophet (saas) pointed to him, as if indicating to him that he should tidy up his hair and beard. The man went and did so, then returned. The Prophet (saas) said, 'Is this not better than that any one of you should come with unkempt hair?'"[98]

According to the hadith narrated by one of the companions of the Prophet (saas), the Prophet

(saas) told his Companions, when they were travelling to meet some brothers in faith:

"You are going to visit your brothers, so repair your saddles and make sure that you are dressed well, so that you will stand out among people like an adornment, for Allah does not love ugliness."[99]

Some of the information that was conveyed through the inner circle of the Prophet (saas) about his clothing are below:



Umar (ra) relates:

"I saw the Messenger of Allah (saas) ask for a new garment. He put it on, and when it reached his knees he said, 'Praise be to Allah, Who has given me clothes with which to cover myself and make myself look beautiful in this life.'"[100]

Umm Salama (ra) reports that:

"The Holy Prophet (saas) liked kurta (long shirt) most."[101]

Qurrah bin Ilyaas (ra) describes:

"I came with a group from the tribe of Muzeenah to pay allegiance to Rasulullah (saas). The button loop of Rasulullah (saas) was open."[102]

Al-Bara' ibn 'Azib (ra) states:

"I have never seen someone with long hair and red clothing more handsome than Rasullullah (saas). His hair reached his shoulders."[103]

Another report comes from Fazl ibn Abbas (ra):

"The Holy Prophet (saas) said: 'Adopt white clothes; it is the best attire.'"[104]

Aisha (ra) reported that:

"Allah's Apostle (saas) went out one morning wearing a cloak made of (camel's or sheep's) black hair with patterns of camel saddles upon it."[105]

The Prophet (saas)'s outdoor clothes

Ubayd bin Khaalid (ra) reports that:

"I was once going to Madina. I heard a person from behind me say: 'Wear your lungi (loose dress) higher because it avoids physical and spiritual impurities.' (The lungi will remain cleaner and will not become dirty by being dragged on the ground.) When I turned to see who was talking I saw that it was Rasulullah (saas)."[106]

Salamah bin Akwa (ra) informs us that:

"Uthmaan (ra) wore his lungi till the middle of his shin and said: 'This is how my master Rasulullah (saas) wore his lungi.'"[107]



The Prophet (saas)'s ring and seal

Anas bin Malik (ra) says:

"Rasulullah (saas) had a ring made of silver and its (inlaid) gem was also of silver."[108]



The seal of the Prophet (saas) is available in the Topkapi Palace.

When the Prophet (saas) wanted to write to the leaders of foreign states, he ordered a seal-ring to be made.

"Rasullullah (saas) therefore had a ring made, the whiteness of which is still before my eyes."[109]

"The inscription engraved on the ring of Rasulullah (saas) was 'Muhammad Rasulullah,' of which in the first line was engraved 'Muhammad,' in the second line 'Rasul,' and in the third line 'Allah'."[110]

The Prophet (saas)'s manner of walking

Abu Huraira (ra) reports:

"I did not see anyone more handsome than Rasulullah (saas). It was as if the brightness of the sun had shone from his blessed face. I did not see anyone walk faster than him, as is the earth folded for him. A few moments ago he would be here, and then there. We found it difficult to keep pace when we walked with him and he walked at his normal pace."[111]

One of Ali (ra)'s grandchildren, Ibrahim bin Muhammad (ra), says that the Prophet (saas) had an easy manner of walking:

When 'Ali (ra) described Rasulullah (saas), he used to say: 'When he walked, because of the speed and force of the legs, it seemed as if he was descending from a high place'."[112]

Hassan (ra) describes how:
"When he walked, he lifted his legs with vigour, leaned, slightly forward and placed his feet softly on the ground. He walked at a quick pace and took a rather long step. He did not take small steps. When he walked it seemed as if he was descending to a lower place. When he looked at something, he turned his whole body towards it. He always looked down. His blessed glance was focused more to the ground than towards the sky. His noble habit was to look at something with a slight glance. He made salaam (greeted) first to whomsoever he met."[113]

Painting called *Lilium Auratum*. 1871.



The Prophet (saas)'s manner of sitting

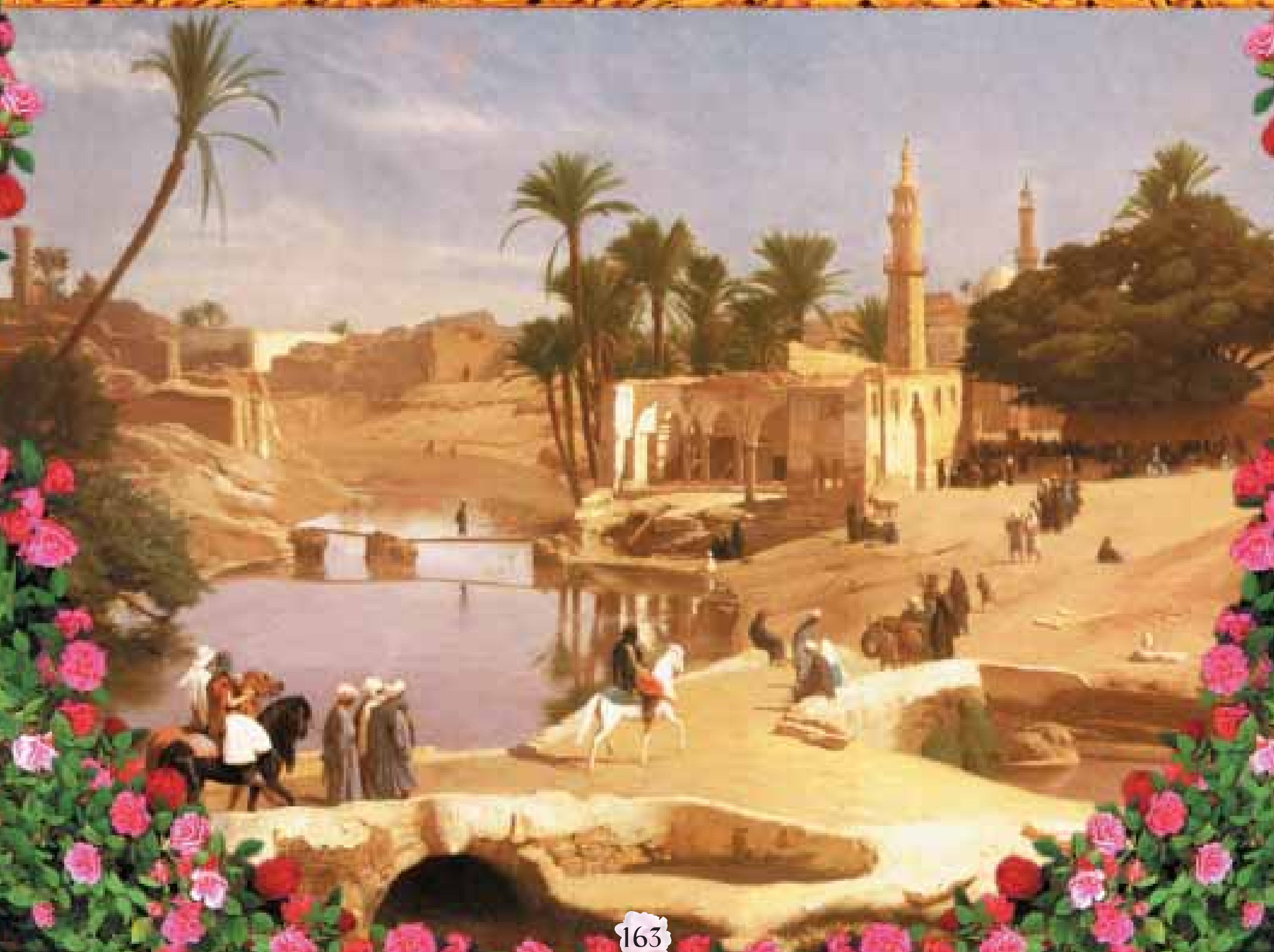
Qaylah bint Makhramah (ra) reports:

"I saw Rasulullah (saas) in the masjid (in a very humble posture) sitting. Due to his awe-inspiring personality, I began shivering."[114]

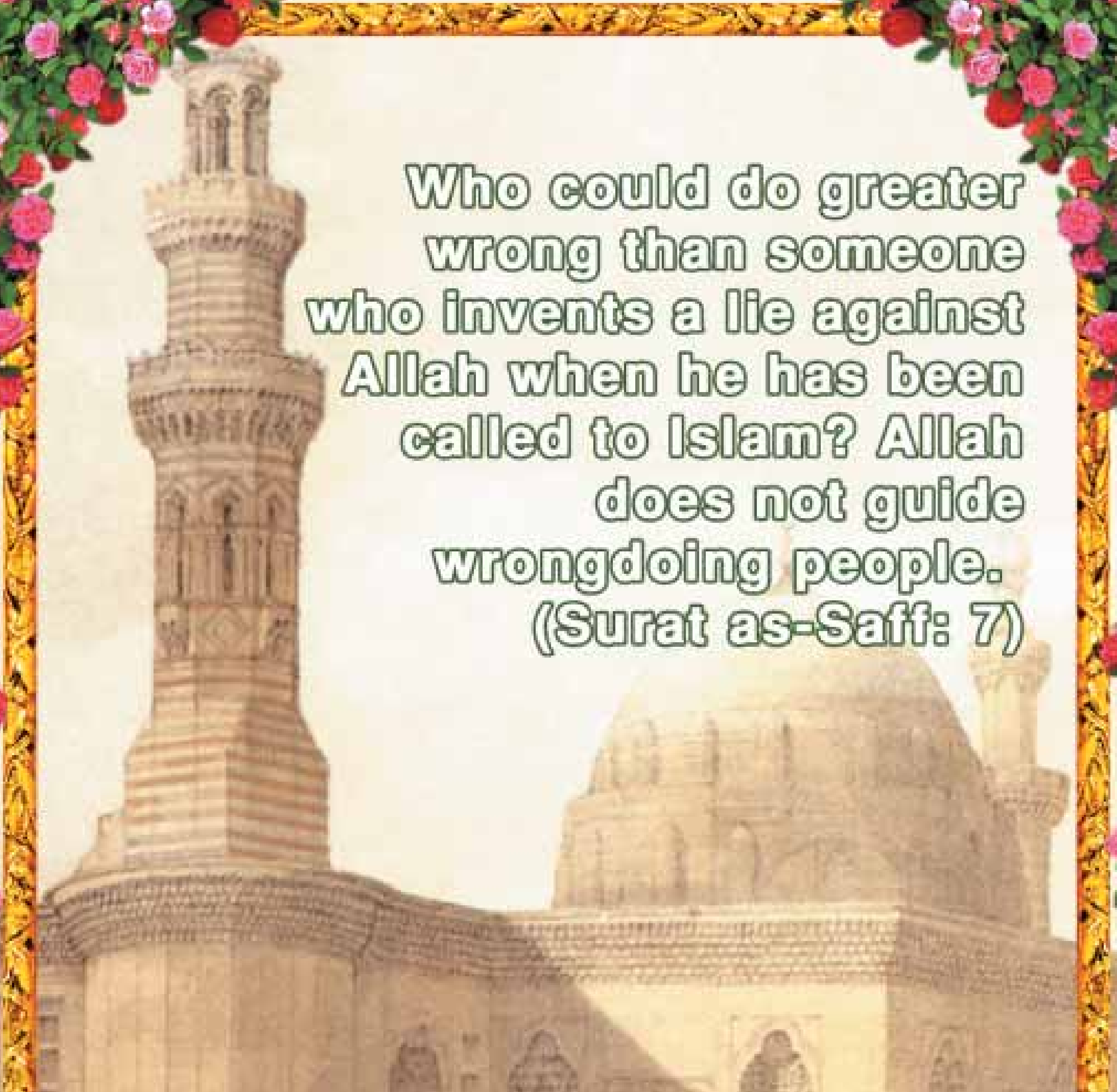
Jaabir bin Samurah (ra) says:

"I observed Rasulullah (saas) lean on a pillow, which was on his left side."[115]

The City of Fayoum by Gérome.



Who could do greater wrong than someone who invents a lie against Allah when he has been called to Islam? Allah does not guide wrongdoing people.
(Surat as-Saff: 7)



The Prophet (saas)'s way of speaking

The Prophet (saas) was a man known for his effective, wise and concise manner of speaking. His messages had a great effect on people, and everyone took great pleasure in talking with him. A number of accounts that have come down from his companions also confirm that fact. These are some of them:

"The Prophet (saas) was the greatest of the Arabs in oratory and beauty of speech. He said: 'I am the greatest orator among the Arabs'."[116]

Aisha (ra) describes the Prophet (saas)'s way of speaking thus:

"The speech of Rasulullah (saas) was not quick and continuous as that of yours. He spoke clearly, word by word."[117]

"They said: 'The Messenger of Allah used to talk little and every thing was expressed in this brief talk. In his speech, there

Nubia and Egypt (left) and the Mosque of Sultan Hassan (right) by David Roberts.

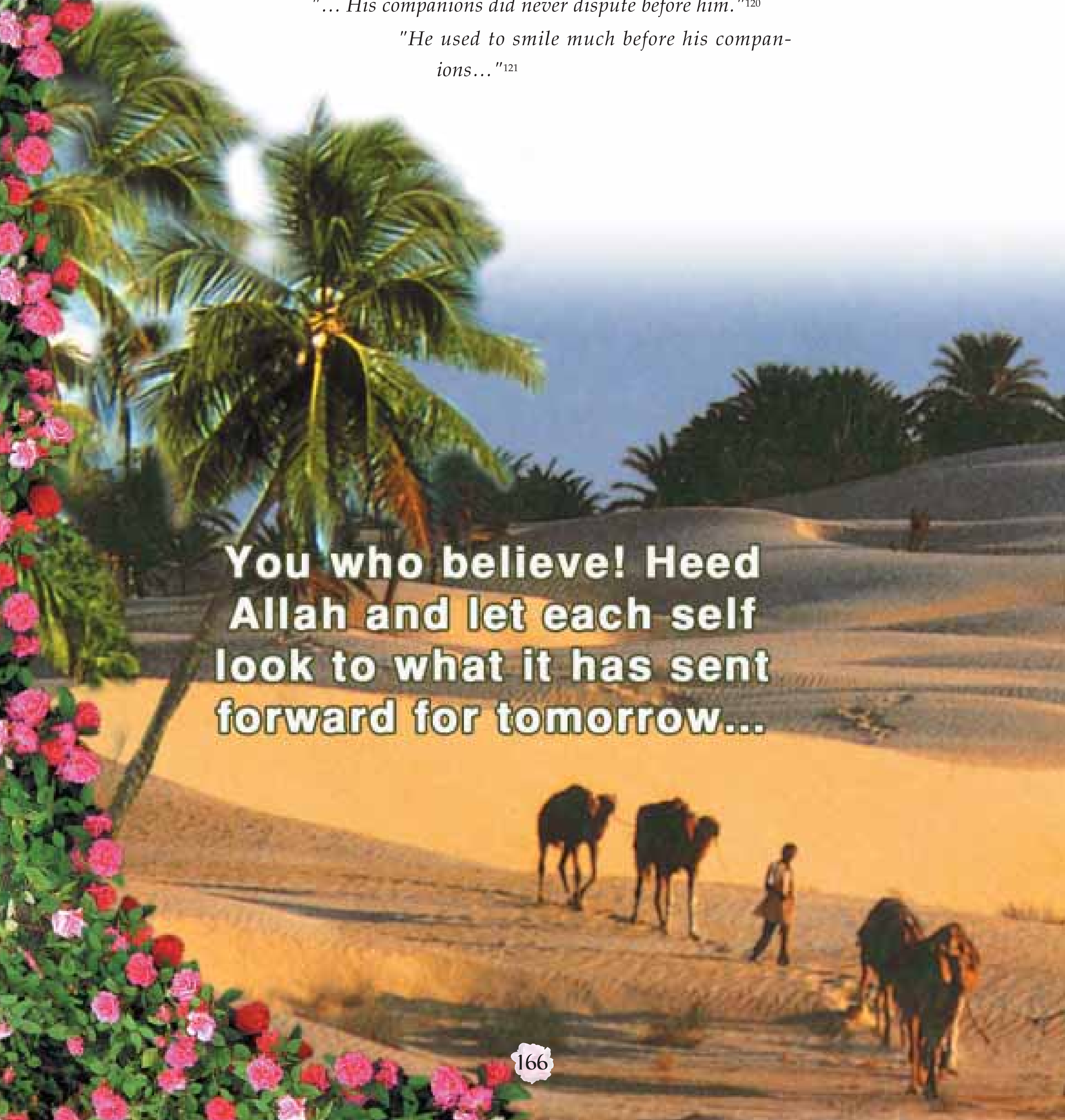


was no defect of excess or brevity. The words came one after another like pearls. Whoever heard them remembered them. He was the sweetest in talk among his companions. He used to keep silent for long and not talk without necessity. He used not to talk evil words and what he talked was just."[118]

"He did not use ornamental words…."[119]

"… His companions did never dispute before him."[120]

"He used to smile much before his companions…"[121]



Aisha (ra) again says:

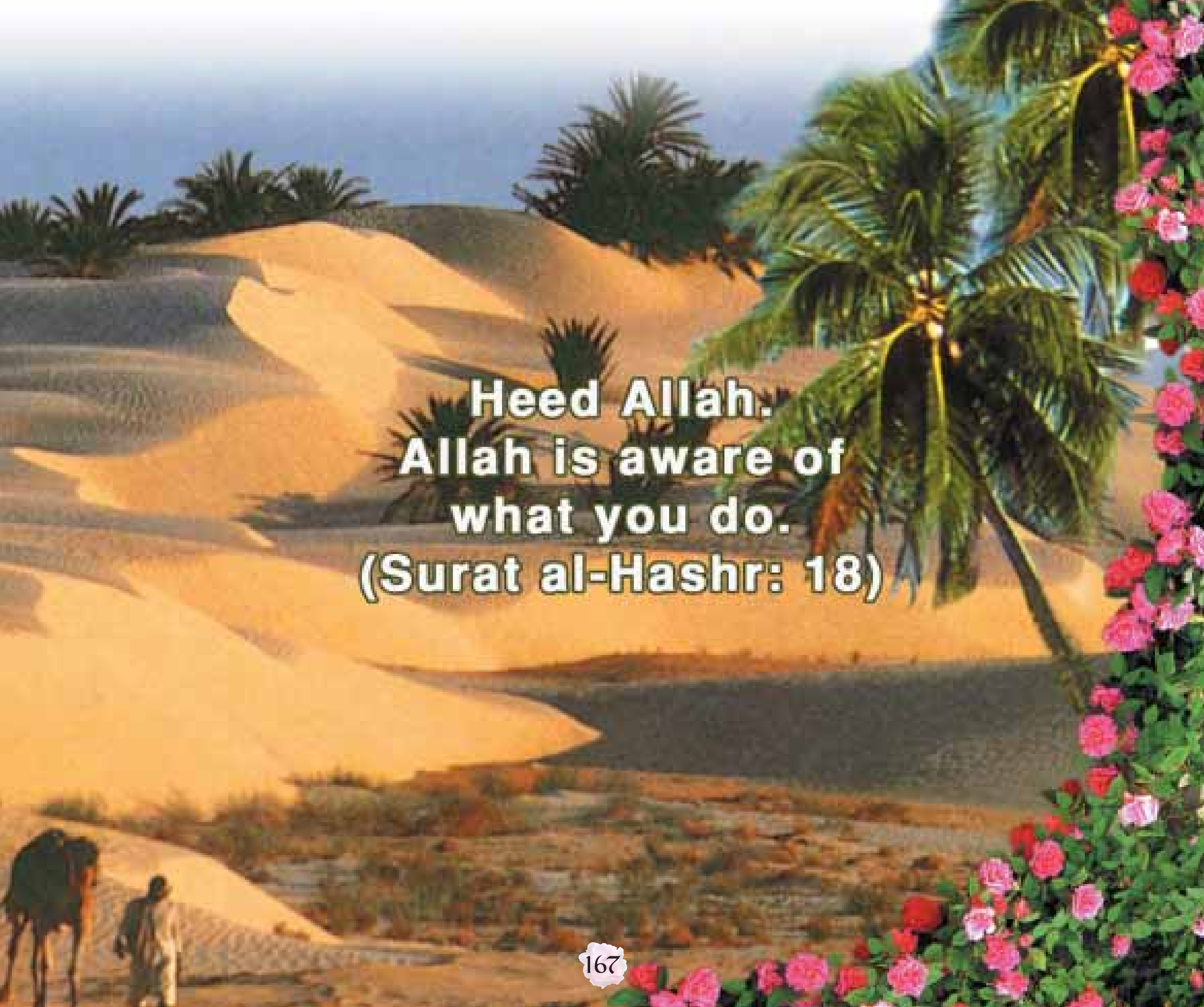
"He spoke in such a way that the words were spaced out so that those who sat with him remembered them."[122]

Abdullah bin Haarith (ra) reports that:

"I have not seen anyone who makes a person more cheerful than Rasulullah (saas)."[123]

Anas bin Malik (ra) tells us the following:

"Rasulullah (saas) used to mingle with us and joke."[124]



The Prophet (saas)'s pleasing scent

The Prophet (saas) attached great importance to cleanliness. He always smelt very fresh, clean and pleasant, and recommended that Muslims do the same. Accounts that have reached us from his companions give further details of this aspect of the Prophet (saas):

Jaabir bin Samura (ra) states:

"Whenever the Holy Prophet tread on any path, when someone passed by later, that they could recognize that the prophet had passed by there because they could smell the fragrance of his body."[125]

From Anas bin Malik (ra):

"I never felt a silk cloth, nor pure silk, nor any other thing softer than the palm of Rasulullah (saas). Nor did I smell any



musk or any other fragrance, more sweet smelling than the fragrance of Rasullullah (saas)."[126]

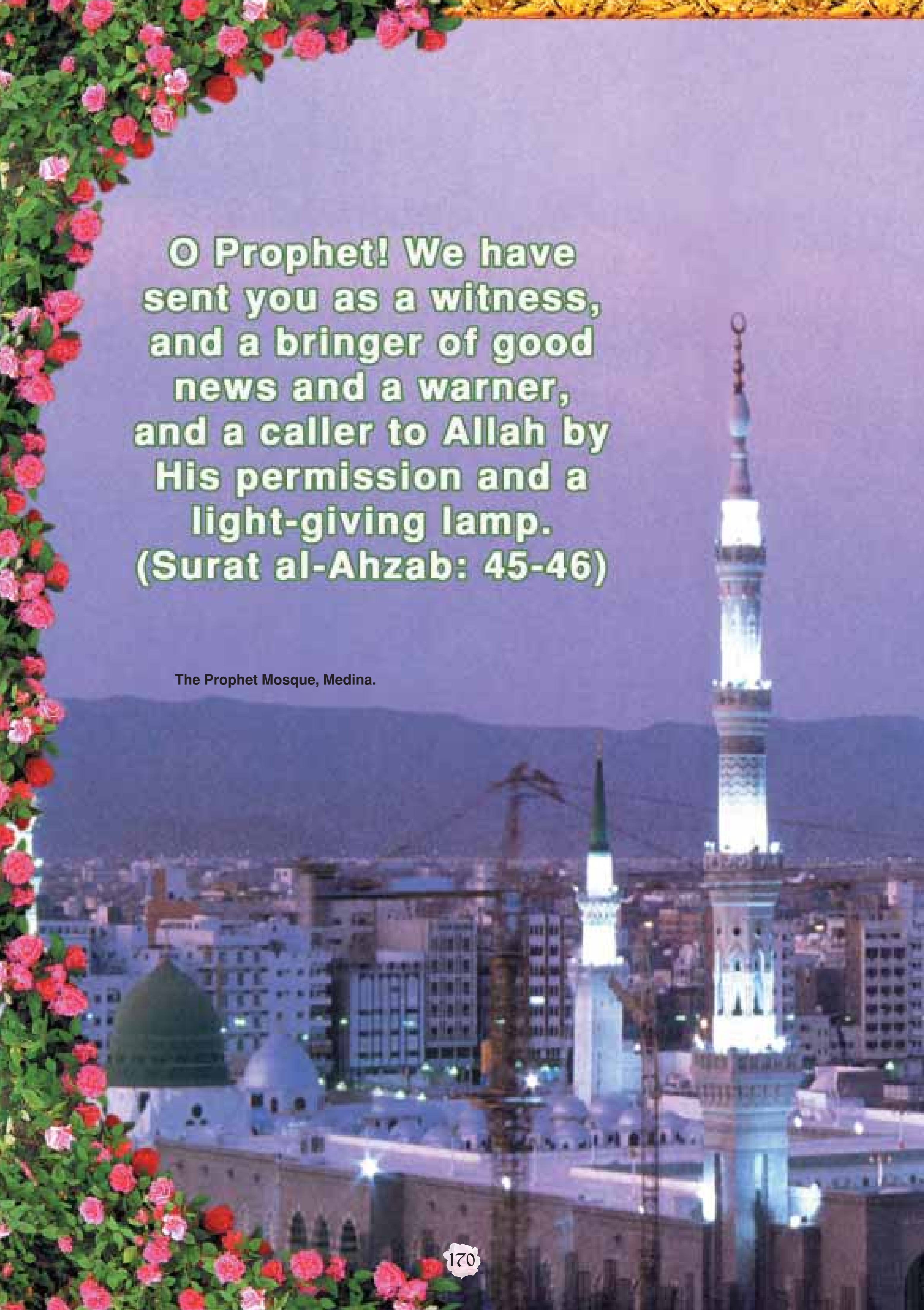
Anas bin Malik (r.a) reports:

"I never smelt ambergris or musk as fragrant as the fragrance of the body of Allah's Messenger (saas) and I never touched brocade or silk and found it as soft as the body of Allah's Messenger (saas)."[127]

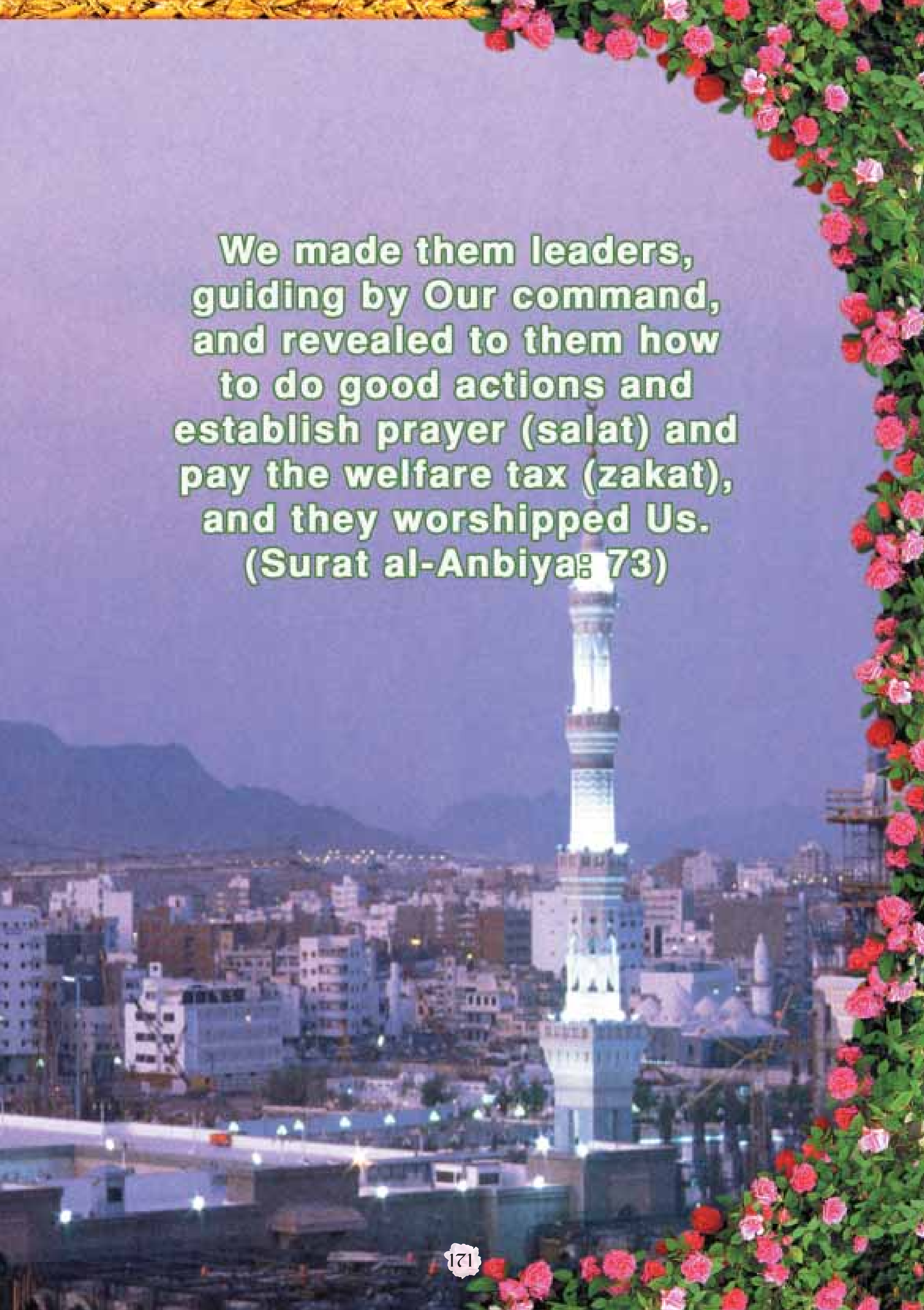
In *Qisas al-Anbiya*, the Prophet (saas) was described in this way:

"His body was clean and his scent beautiful. Whether or not he had used scent, his skin always had a lovely scent to it. If someone shook hands or conversed with him, or showed his friendship or affection, he would smell that clean scent all day, and if he laid that sacred hand on a child's head, that child could be distinguished from other children by that clean scent."[128]

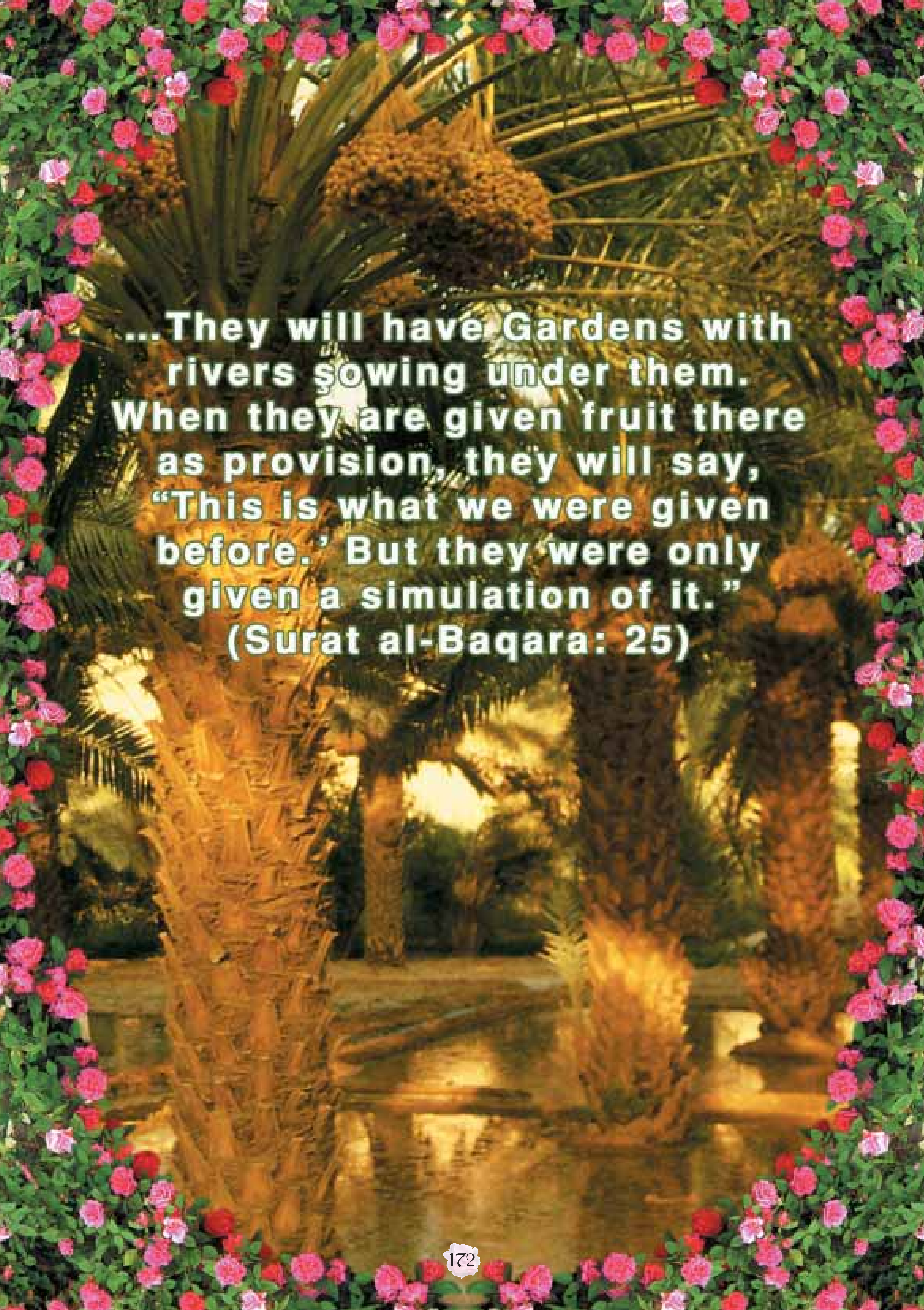
O Prophet! We have sent you as a witness, and a bringer of good news and a warner, and a caller to Allah by His permission and a light-giving lamp. (Surat al-Ahzab: 45-46)



The Prophet Mosque, Medina.



We made them leaders, guiding by Our command, and revealed to them how to do good actions and establish prayer (salat) and pay the welfare tax (zakat), and they worshipped Us. (Surat al-Anbiya: 73)


...They will have Gardens with rivers şowing under them. When they are given fruit there as provision, they will say, “This is what we were given before.’ But they were only given a simulation of it.”
(Surat al-Baqara: 25)



The Prophet (saas)'s favorite foods

"He used not to take any hot food."[129]

"Meat was his most favorite curry."[130]

"The Holy Prophet (saas), amongst all other foods, liked pumpkin."[131]

"He used to eat the meat of hunted birds."[132]

"He liked dried dates among dates."[133]

Aisha (ra) had this to say about the food the Prophet (saas) enjoyed:

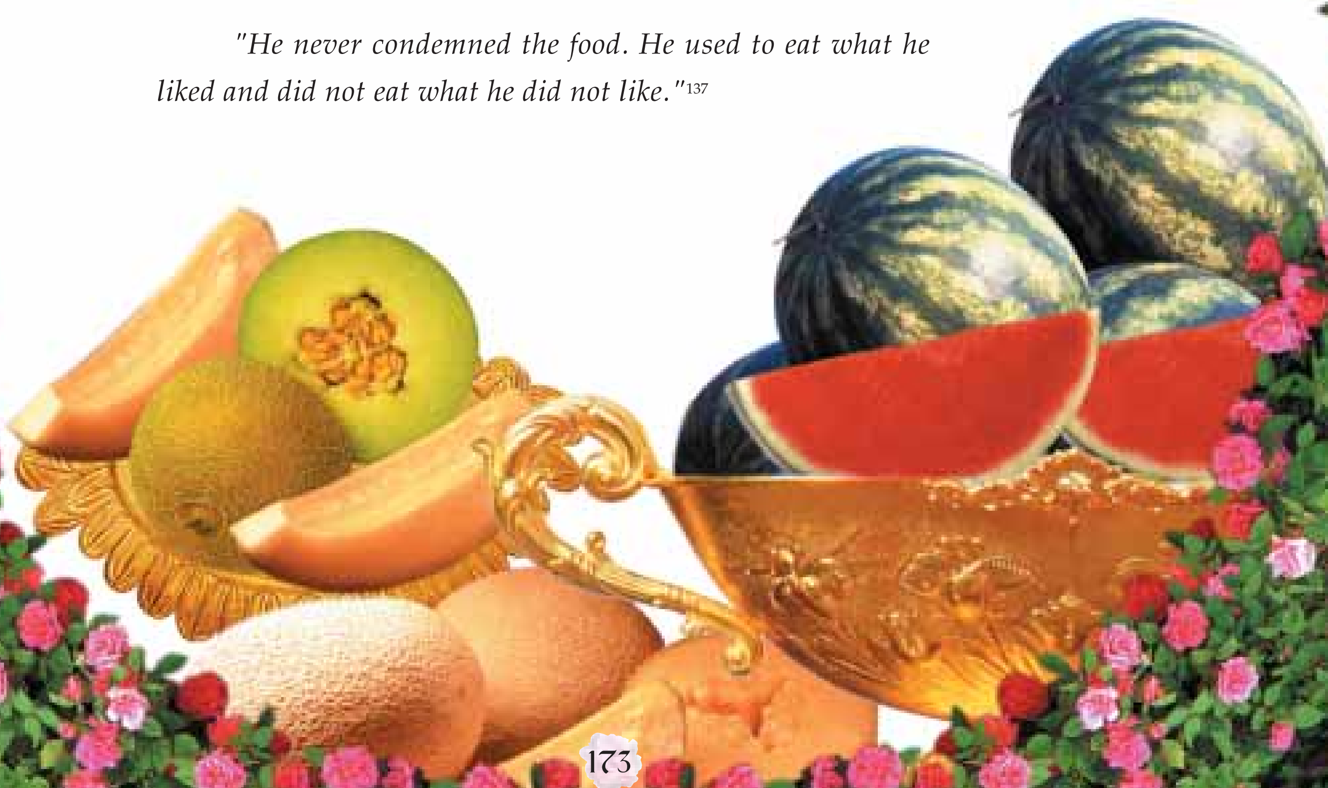
"Rasulullah (saas) loved halva and honey."[134]

"Among foods, he liked mutton, broth, pumpkins, sweet things, honey, dates, milk, cream, melons, grapes and cucumbers. He also liked cold water."[135]

She adds:

"Rasulullah (saas) ate watermelon with fresh dates."[136]

"He never condemned the food. He used to eat what he liked and did not eat what he did not like."[137]



"Rasulullah (saas) loved the meat of the forequarter."[138]

These are some of the things the Prophet (saas) said about certain foods:

"What a nice curry vinegar is."[139]

"The Prophet (saas) said that mushroom is a good cure for the eyes, it also arrests paralysis."[140]

"Illnesses are cured by means of three things: (one of them) is a drink of honey."[141]

"Use olive oil as a food and ointment for it comes from a blessed tree."[142]





Garden, by Pieter Gysels (1621-1690)



Still-life painting by Ibrahim Safi.

What the Prophet (saas) liked to drink

Aisha tells us that:

"The drink most liked by Rasulullah (saas) was that which was sweet and cold."[143]

"Nabeez was prepared from dried grapes for the Prophet (saas) and dates were, also, put in it, or it was prepared from dried dates, and grapes, too, were put in it. "[144]

"The best of drinks to the Messenger of Allah was sweet cold drink."[145]

"The Holy Prophet (saas) said; besides milk there is nothing else that serves the purpose of both milk and water."[146]

This is what the Prophet (saas) had to say about milk:

"When one of you eats food, he should say: 'O Allah, bless us in

it, and give us food (or nourishment) better than it.' When he is given milk to drink he should say: 'O Allah! Bless us in it and give us more of it, for no food or drink satisfies like milk'."[147]

What the Prophet (saas) said about water

The Prophet (saas) took great care to distribute water, particularly on journeys. On one particular journey, for instance, he stopped somewhere and asked for water from those around him. After washing his hands and face, he drank from the water, and told his companions; *"pour some of its water on your faces and chests."*[148]

After drinking water, he prayed:

"All praise is due to Allah Who has made it delicious and sweet by His grace and has not made it either salty or unsavory."[149]

On another occasion, the Prophet (saas) said:

"Water was created pure and nothing makes it impure except that which changes its color, taste and smell."[150]



Some of the Prophet (saas)'s finer traits

Imam Ghazzali, known as "Hujjatul Islam," collected and set out some of the Prophet (saas)'s traits as related by such great Islamic scholars as Tirmidhi, Tabarani, Muslim, Imam Ahmad, Abu Dawood and Ibn Maja:

"The Holy Prophet (saas) was the most patient among men, the bravest, the best judge, and he who pardoned most. ... he was the most charitable man. He did not pass a single night hoarding a single dirham or dinar. Whenever any excess money came to him and if he did not then get anyone to accept it as charity, he did not return home till he gave it to the poor and the needy. He did not store up for more than a year the provision of his family members which Allah was pleased to give him. He used to take one fifth of what easily came to him out of dates and wheat. What remained in excess, he used to give in charity. He used to give away in charity to him who begged of him of anything, even out of his stored up provision.

He did not take any revenge for personal wrongs but he used take it for preservation of the honor of Allah.

He used to speak the truth even though it was sometimes a

> **What is the Garden promised to those who have done their duty like? It has rivers flowing under it and its foodstuffs and cool shade never fail.**

cause of trouble to himself and his companions.

He was the most modest, without pride, and his tongue was most eloquent without prolongation of speech. His constitution was the most beatiful. No worldly duties could keep him busy.

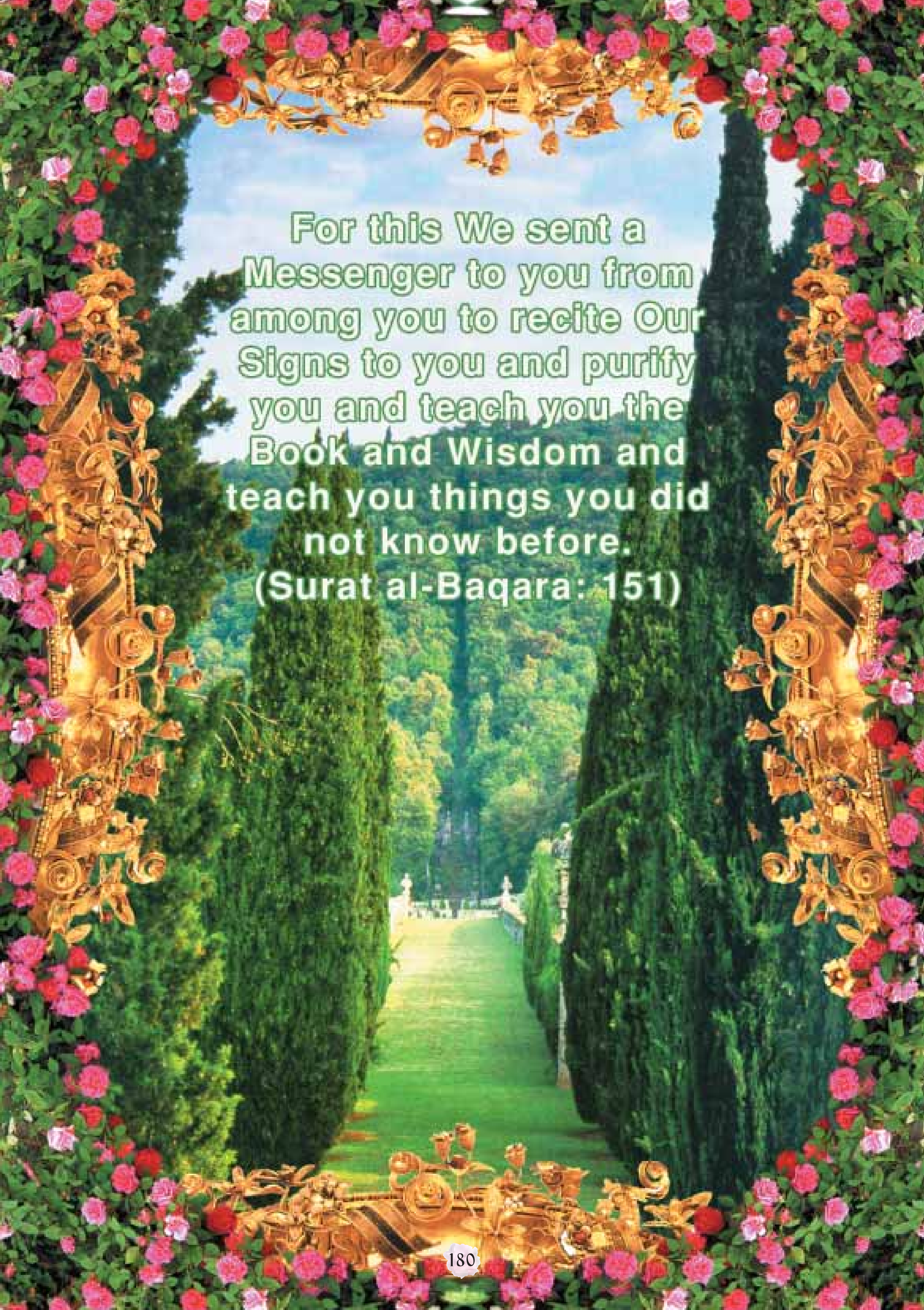
He used to go even to a distant place to see the sick, loved scents and hated a stench or bad smell, sat with the poor and the destitute, ate with them, honored those possessing honor, advised them to do good and show kindness to relatives. He did not treat harshly to anybody and accepted excuses offered to him.

He accepted sports and pastimes as lawful, played with his wives and held races with them.... He did not hate the poor for their poverty nor fear the kings for their mighty power. He used to call the people, high or low towards Allah. Allah adorned him with all the qualities and good administration

At the time when the Quran was being revealed to him, he used to smile most. When something happened, he entrusted it to Allah, kept himself free from his own strength and ability and said in invocation: 'O Allah, show me truth in a true manner or give me grace to give it up. You guide to the straight path whomsoever You will.'

Allah revealed the Quran to him and through it He taught him good manners." [151]

That is the final fate of those who have done their duty. But the final fate of the disbelievers is the Fire. (Surat ar-Ra'd: 35)


For this We sent a Messenger to you from among you to recite Our Signs to you and purify you and teach you the Book and Wisdom and teach you things you did not know before.
(Surat al-Baqara: 151)

The Exemplary Life of the Prophet (saas)

Every moment of the Prophet (saas)'s life is a splendid example for the faithful to follow. With his conversations with the faithful, the way he addressed them, his sense of humour, his affection for and interest in children, the just way he treated women and his affection and concern, he was a model protector, both for his family and for all Muslims. That, by his smiling face, joyful countenance, and his consideration and affection for the faithful, he is an important example of proper morality and an ideal model of humanity. This chapter will comprise examples of the Prophet (saas)'s life which was so pleasing to Allah.

The Prophet (saas) smiled often, and advised others to be the same

Although the Prophet (saas) bore a heavy responsibility, and despite all the difficulties he faced, he was a most humble and peaceful man, submissive to Allah. He lived the joy and ardour of belief every moment of his life. Thanks to that joy of belief and his high morality, he was always smiling and tenderhearted. His companions describe his state of being:

Ali (ra): "His smiling face and kind treatment of everyone made



It is He who raised up among the Ummi a Messenger from them to recite His Signs to them and purify them and teach them the Book and Wisdom...
(Surat al-Jumu'a: 2)

him literally a father to the people. Everyone was equal in his sight."[152]

"He was always cheerful, gentle and mild."[153]

"He was the softest and most kind of all people..."[154]

The Prophet (saas) also advised his companions to smile, and said:

"Don't entertain the people with your wealth, but entertain them with smiling face and good conduct."[155]

"Allah loves the simple and those having smiling countenance."[156]

The Prophet (saas)'s relations and conversations with his companions

The Prophet (saas) took the greatest interest in the Muslims around him. He kept a close eye on the faith, behavior, cleanliness, happiness and health of each one of them. He noticed what each one lacked and needed, and ensured that they were provided for. In every conversation he had with them, he was pleasant towards them and won their love. When his companions left him, they would be full of joy and contentment.

Ali (ra), one of the closest of those to him, describes his relations with his companions and the atmosphere during their talks:

"His hand of charity was spread to its utmost and his tongue was the most truthful. His conduct was the most modest. Awe struck one who saw him first. Whoever mixed with him loved him. One who praised him said: I have never seen like him before and after him. Once a man begged something of the Prophet (saas) and it was given to him."[157]

"He would take an interest in everyone he sat with, and gave no impression of treating anyone differently. He was always patient with those sitting with him or keeping him standing, and would never leave that person until that person moved away from him."[158]

"He missed his companions, and asked after them (when he could not see them). He would ask how people were, and how their businesses were faring. He would call beautiful things beautiful, and ugly things ugly."[159]

"He was always in favor of honest men, and would receive no-one

else. They would come to his side for a short time, and when they left, they would leave as their hearts satisfied. They left his side as living proofs and guides."[160]

"He was patient in the face of extreme or illogical behavior from strangers. They would sometimes grow angry, and he would calm them, saying, 'Guide them when you see anyone like that.'" [161]

"He would never interrupt, but would always wait for people to finish."[162]

"… He always spoke words that would cause people to love another and come together. He would never frighten or chase them away. He attached great importance to the leaders of all tribes, and was hospitable towards them…"[163]

His grandson Hassan (ra) has this to say about the Prophet (saas):

"His looks were very meaningful … He spoke briefly and to the point. There was nothing unnecessary in his words, and nothing lacking."[164]

"He spoke in the same way to leading notables or ordinary people. He concealed nothing from them..."[165]

This is how Abu Zar (ra) describes the Prophet (saas)'s most affectionateness towards his companions:

"I came to him (the Prophet (saas)) and found him sitting on a cot. He got up from it and embraced me. This shows that embracing is good."[166]

Abu Huraira (ra) describes the Prophet Muhammad (saas)'s consideration and humaneness:

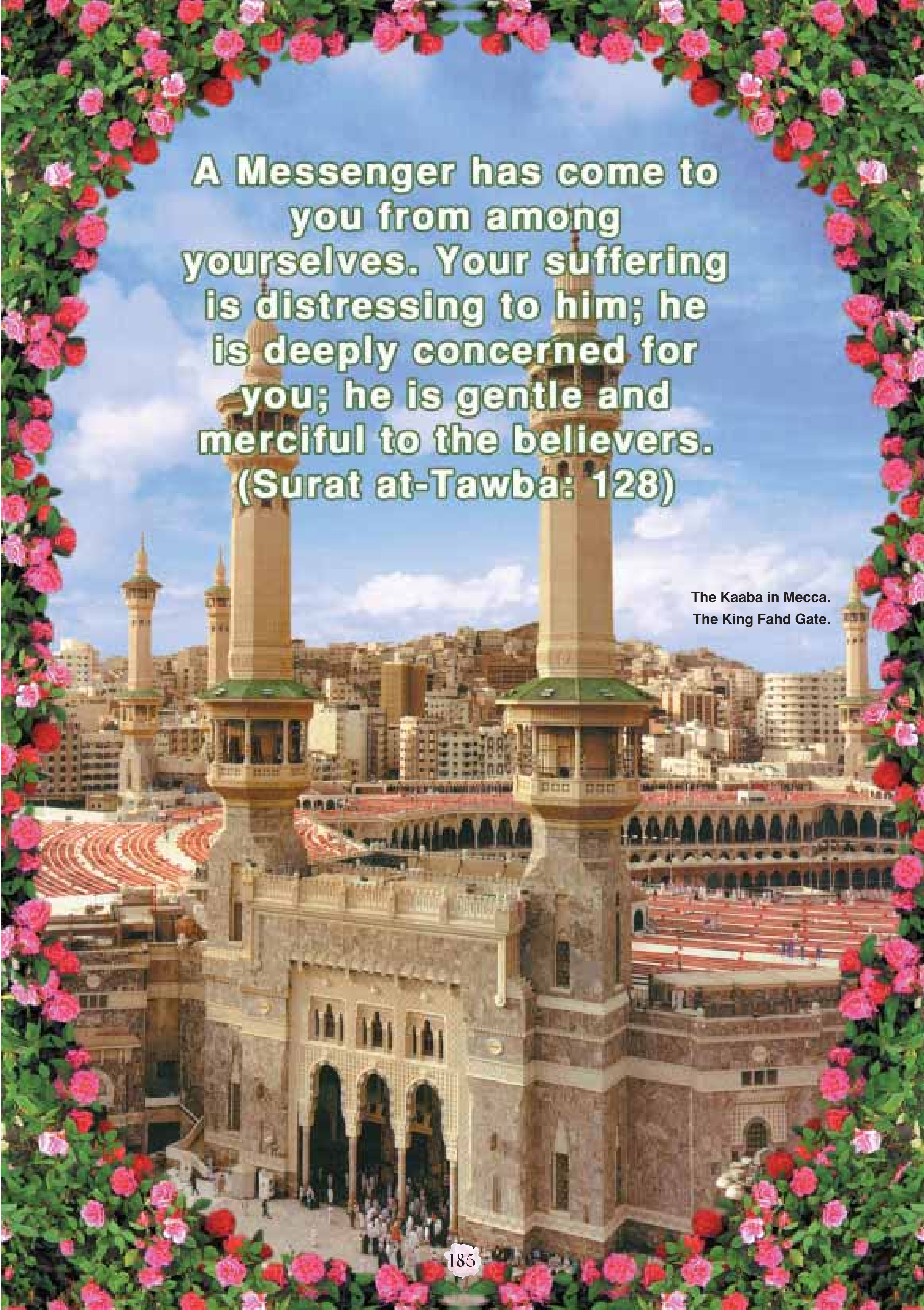
"The Prophet (saas) did not withdraw his hand from another till the latter withdrew his own hand."[167]

The Prophet (saas) also took the greatest interest in his companions' health. He advised the thin among them to put on weight, and the overweight among them to go on a diet and be careful what they ate.[168]

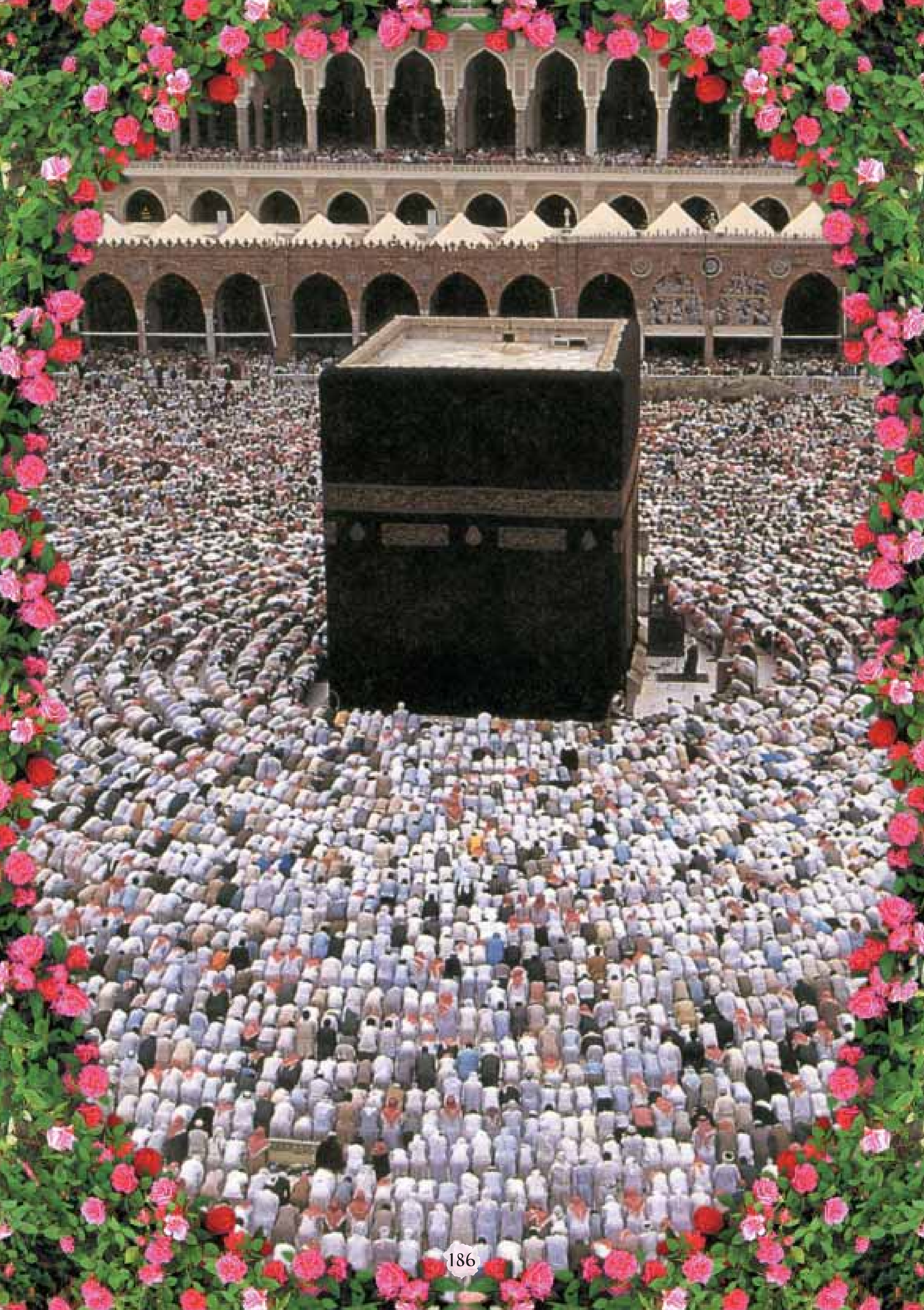
In some cases of sickness, he would advise his companions to take a drink made out of honey.[169]

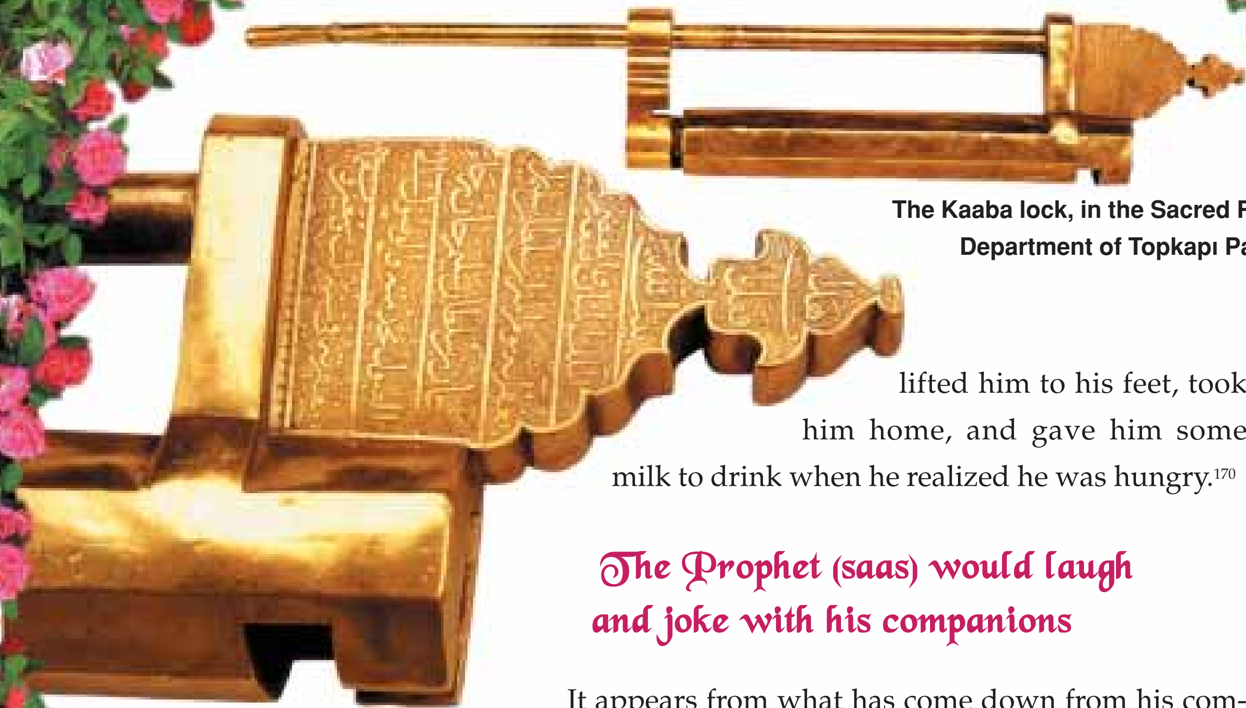
Abu Huraira (ra) apparently fainted one day, and the Prophet (saas)

A Messenger has come to you from among yourselves. Your suffering is distressing to him; he is deeply concerned for you; he is gentle and merciful to the believers. (Surat at-Tawba: 128)



The Kaaba in Mecca.
The King Fahd Gate.





The Kaaba lock, in the Sacred Relics Department of Topkapı Palace.

lifted him to his feet, took him home, and gave him some milk to drink when he realized he was hungry.[170]

The Prophet (saas) would laugh and joke with his companions

It appears from what has come down from his companions that the Prophet (saas) would frequently joke with his family and companions, as well as laugh at their jokes, and give them friendly names or nicknames. As always, however, the Prophet (saas) also behaved very prudently, considerately and in accordance with the demands of good conscience when it came to joking. We can summarise the advice the Prophet (saas) gave his companions about joking in this way:

"I will joke, but I only speak the truth."

"It is not lawful for a Muslim to frighten his brother."

"Do not dispute with your brother, not joke with him in mocking terms."

"Shame on him who speaks lies in order to entertain others."

"One cannot be a good believer until he ceases to tell lies, even in jest, and to dispute, even if he is in the right."

"Do not speak lies, even in jest."[171]

The Prophet (saas)'s advice on the subject of love

One of the most important subjects that The Prophet (saas) dwelt on was that the believers should love one another sincerely and with no thought of personal interests, and that they should not harbour thoughts of hatred, anger or jealousy for one another. The Prophet (saas) was both the best possible example to the believers, but also frequently gave

them advice on the subject.

In the Qur'an, Allah says of the matter:

That is the good news which Allah gives to His servants who believe and do right actions. Say: "I do not ask you for any wage for this—except for you to love your near of kin. If anyone does a good action, We will increase the good of it for him. Allah is Ever-Forgiving, Ever-Thankful." (Surat ash-Shura: 23)

These are some of the hadiths that touch on the Prophet (saas)'s qualities of love, friendship and brotherhood:

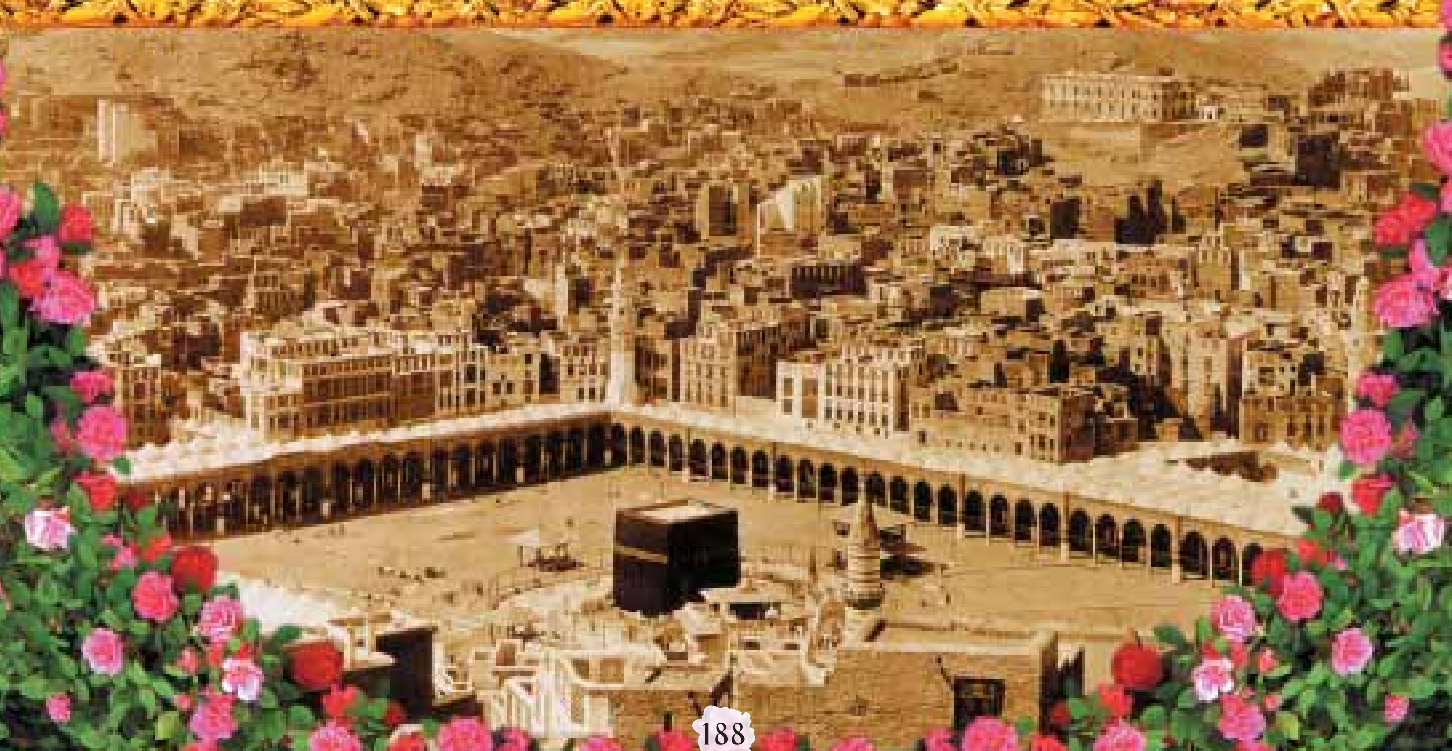
"A believer loves for others what he loves for himself."[172]

"Allah's Apostle (saas) used to accept gifts and used to give something in return."[173]

"He who is presented with a flower of sweet basil should not reject it, because it is light in weight and pleasant in odour."[174]

"Don't hate one another, don't envy one another don't sell over the sale to another, don't dispute with one another and don't back-bite one another. The servants of Allah are brethren to one another."[175]

"The habits of earlier generations have attacked you–envy and hatred. Hatred is shaving. You will not enter Paradise till you believe. You will not believe till you love one another. Shall I not inform you what thing will establish you on it? Spread peace among you."[176]





The Prophet (saas)'s interest in and love for children

The Prophet Muhammad (saas)'s compassion, mercifulness and consideration for the believers can also be seen in his attitude towards children. The Prophet (saas) took a close interest in his own children and grandchildren, as in those of his companions. In regards to them, he made suggestions about everything, from their birth to choosing names for them, from their health to their education, from their clothes to the games they played, all of which he played an active role in.

For example, shortly before his daughter Fatimah gave birth to his two grandchildren, he told her: *"When there is a birth, do nothing to the child without informing me."*[177] After the babies had been born he instructed on how they were to be fed, looked after and protected.

The Prophet (saas) also prayed for new-born babies, for his children and grandchildren, and for the children of his companions. As he held them on his knee or watched them playing, he would ask Allah to give them long and prosperous lives, as well as wisdom and faith. At every opportunity he would pray for his grandchildren Hassan and Hussein, saying that the prayer he used was the same as that Abraham used for Isaac and Ismail.[178]



Ibn Abbas (ra), one of his companions, relates how when he was a child, the Prophet (saas) said, *"Allah, teach him wisdom."* During the childhood of Anas bin Malik, another of his companions, he prayed to Allah to give him much wealth, many children and a long life, and that these would be auspicious for him.[179]

The Prophet (saas) attached great importance to children's play, and sometimes even joined in with them. He recommended parents to play with their children, saying, *"Let he who has a child be as a child with him."*[180] He suggested that children play such games and sports as swimming, running and wrestling, and encouraged his own grandchildren and the children of those around him to do so.



Many of his companions have described how the Prophet (saas) loved children, and took an interest in and played with them. Here are a number of examples:

Anas bin Malik (r.a):

"The Prophet was one of the foremost people when it came to playing and joking with children."[181]

Al-Bara 'ibn Azib (r.a):

"I saw Hassan (ra) upon the shoulders of Allah's Messenger."[182]

Anas bin Malik (ra) said:

"The Prophet (saas) kissed and smelled (his son) Ibrahim."[183]

Abu Huraira (ra) describes the Prophet (saas)'s love of children and how he used to play with them:

I went along with Allah's Messenger (saas) at a time during the day but he did not talk to me and I did not talk to him until he reached Bazar of Banu Qunaiqa. He came back to the tent of Fatima and said: Is the little chap (meaning Hassan) there? We were under the impression that his mother had detained him in order to bathe him and dress him and garland him with sweet garland. Not much time had passed that he (Hassan) came running until both of them embraced each other, thereupon Allah's Messenger (saas) said: O Allah, I love him; love him and love one who loves him (Hassan)..."[184]

According to Anas bin Malik (ra), the Prophet (saas) used to often call his grandchildren, Hassan and Hussein, over to him and cuddle them.[185]

Ibnu Rebi'ati'ibni Haris (ra) says:

"My father sent al-Fadl the son of Abbas and me to the Prophet (saas). When we came into his presence, he sat us down on his right and left, and embraced us more strongly than we had ever seen before."[186]

The Prophet (saas) would often caress the heads of children and pray for them. For example, Yusuf 'Ibn Abdullah 'Ibn Selam (ra) says

the Prophet (saas) would often call him by name and pat his head. Amr Ibnu Hureys (ra) describes how his mother took him into the presence of the Prophet (saas), and how the latter would pat his head and pray that he would always receive his daily bread. When Abdullah Ibnu Utbe (ra) was five or six, he also recalls the Prophet (saas) patting his head and praying he would have many descendants and live in plenty.[187]

Abu Huraira (ra) provides the following examples of the Prophet Muhammad (saas)'s interest in and love for children:

> *"When the people saw the first fruit (of the season) they brought it to Allah's Apostle (saas). When he received it he said: "O Allah, bless us in our fruits; and bless us in our city; and bless us in our sa's (a measurement unit) and bless us in our mudd (a measurement unit). He would then call to him the youngest child and give him those fruits."*[188]
>
> *"Whenever he came back from a journey, the children of his household would be taken out to meet him." He (saas) used to hug them close to him, as 'Abd-Allah ibn Jafar (ra) said:*
>
> *"Whenever the Prophet (saas) came back from a journey, we would be taken out to meet him. One day we met him, Hassan, Hussein and I. He carried one of us in front of him, and another on his back, until we entered Madina."*[189]
>
> *'Once the Prophet (saas) went out during the day… then he sat in the compound of Fatima's house and asked about the small boy (his grandson Hassan). After a while the boy came out running and the Prophet (saas) embraced and kissed him'."*[190]

Jaabir bin Samurah (ra) has this to say on the subject:

> *"I prayed along with Allah's Messenger (saas) the first prayer. He then went to his family and I also went along with him when he met some children (on the way). He began to pat the cheeks of each one of them. He also patted my cheek and I experienced a coolness or a fragrance of his hand as if it had been brought out from the scent bag of a perfumer."*[191]

The Prophet Muhammad (saas) was sent at a time when female babies were still killed at birth, but stressed that girls should not be dis-

criminated against in favor of boys, and that it was a sin to kill them. By demonstrating equal love for and interest in both, he set an excellent example to the whole of the society. The followoing is an example of what the Prophet (saas) said about female children:

"A daughter is a lovely child; affectionate, eager to help, mild and full of sacred feelings of motherhood."[192]

The Prophet (saas) demonstrated his love in word and deed. He would tell children how much he loved them.[193]

The Prophet (saas) never favored one child over another. He showed the same affection and compassion to the children of the faithful that he did to his own children and grandchildren. When Halid bin Said (ra) visited the Prophet (saas), there was a little girl by his side. The Prophet (saas) showed her special affection because she had been born in Abyssinia. On one occasion, the Prophet (saas) had a piece of embroidered fabric in his hands. He called the girl over and gave it to her, making her very happy.

Jemre (ra) was a small child at the time. Her father would bring her into the presence of the Prophet (saas) and ask for him to pray to Allah to make her prosperous. The Prophet (saas) took Jemre (ra) in his lap, placed his hand on her head, and prayed.

Usama (ra), the son of the Prophet (saas)'s assistant Zaid (ra), had this recollection of the Prophet (saas):

"Allah's Apostle (saas) used to put me on (one of) his thighs and Al-Hassan bin 'Ali on his other thigh, and then embraced us and said: 'O Allah! Please be Merciful to them, as I am merciful to them'."[194]

Some people were unable to understand why the Prophet (saas) played with children and took such an interest in them. On one accasion, Akra bin Habis (ra) saw the Prophet (saas) kissing Hassan (ra), and said:

" 'I have ten children and have never kissed one of them'." The

Prophet (saas) looked at him and said, 'Those who show no mercy will be shown no mercy'."[195]

The Prophet (saas)'s venerable son Ibrahim (ra) would frequently visit the house of his wet nurse, show her love and affection, and stroke her head. Anas bin Malik (ra), the servant of the Prophet (saas), has another recollection:

"I never saw anyone who was more compassionate towards children than the Messenger of Allah (saas). His son Ibrahim was in the care of a wet-nurse in the hills around Madinah. He would go there, and we would go with him, and he would enter the house, pick up his son and kiss him, then come back."[196]

Our Prophet (saas) also warned the faithful to treat their children justly, and said:

"Fear Allah and treat your children with equal justice."[197]

The Prophet (saas) also placed great emphasis on children's education and their being brought up with a proper morality, and showed the way by giving a great deal of advice on the matter. Some of the things he had to say are as follows:

"The best things that a man leaves behind after his death are a virtuous child who invokes Allah for him, a perpetual charity, the reward of which reaches him, and a beneficial knowledge which remains useful after him."[198]

"One of a child's duties to his father is to make his name and behavior fitting."[199]

"Be hospitable to your children and raise them to be well-behaved ..."[200]

As in all subjects, the Prophet Muhammad (saas) was an excellent model to the faithful as far as taking an interest in children and showing them love and affection. He communicated the importance of showing love to children in the words, *"He does not belong to us who does not show mercy to our young ones...."*[201]

The Prophet (saas)'s wives are the mothers of the believers

The Prophet (saas)'s wives are the mothers of all believers, models for all Muslim women, possessed of true godliness. There is a considerable amount of information about the behavior and faith of the Prophet (saas)'s wives, the way they cared for him, their own wisdom and their excellent morality, to be found in the Qur'an, the hadiths, and accounts about the life of the Prophet (saas).

One of the facts about the Prophet (saas)'s wives in the Qur'an is that they are the mothers of all the believers:

The Prophet (saas) has closer ties to the believers than their own selves, and his wives are their mothers… (Surat al-Ahzab: 6)

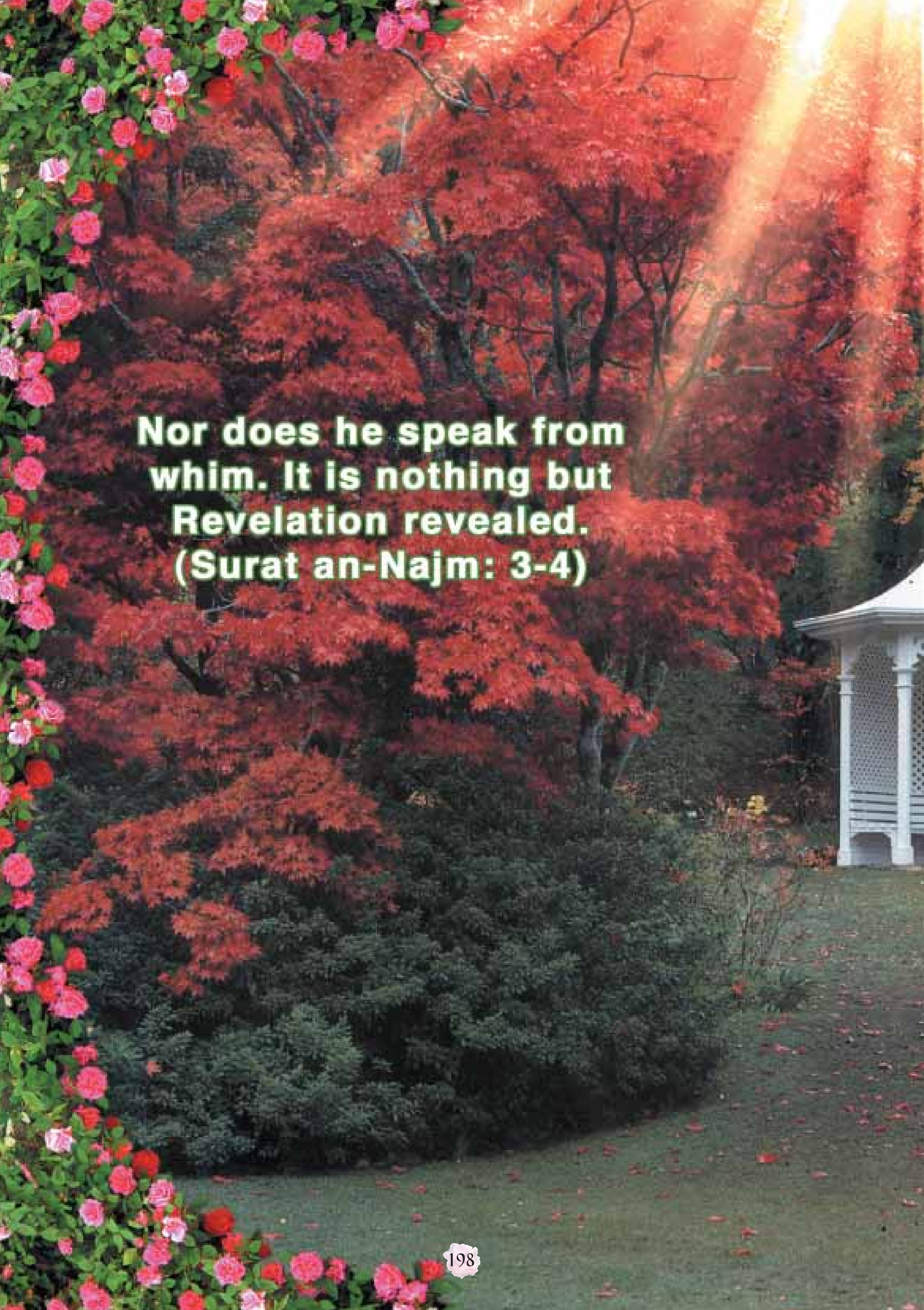
In another verse, Allah forbids the believers to marry his wives after he has passed on:

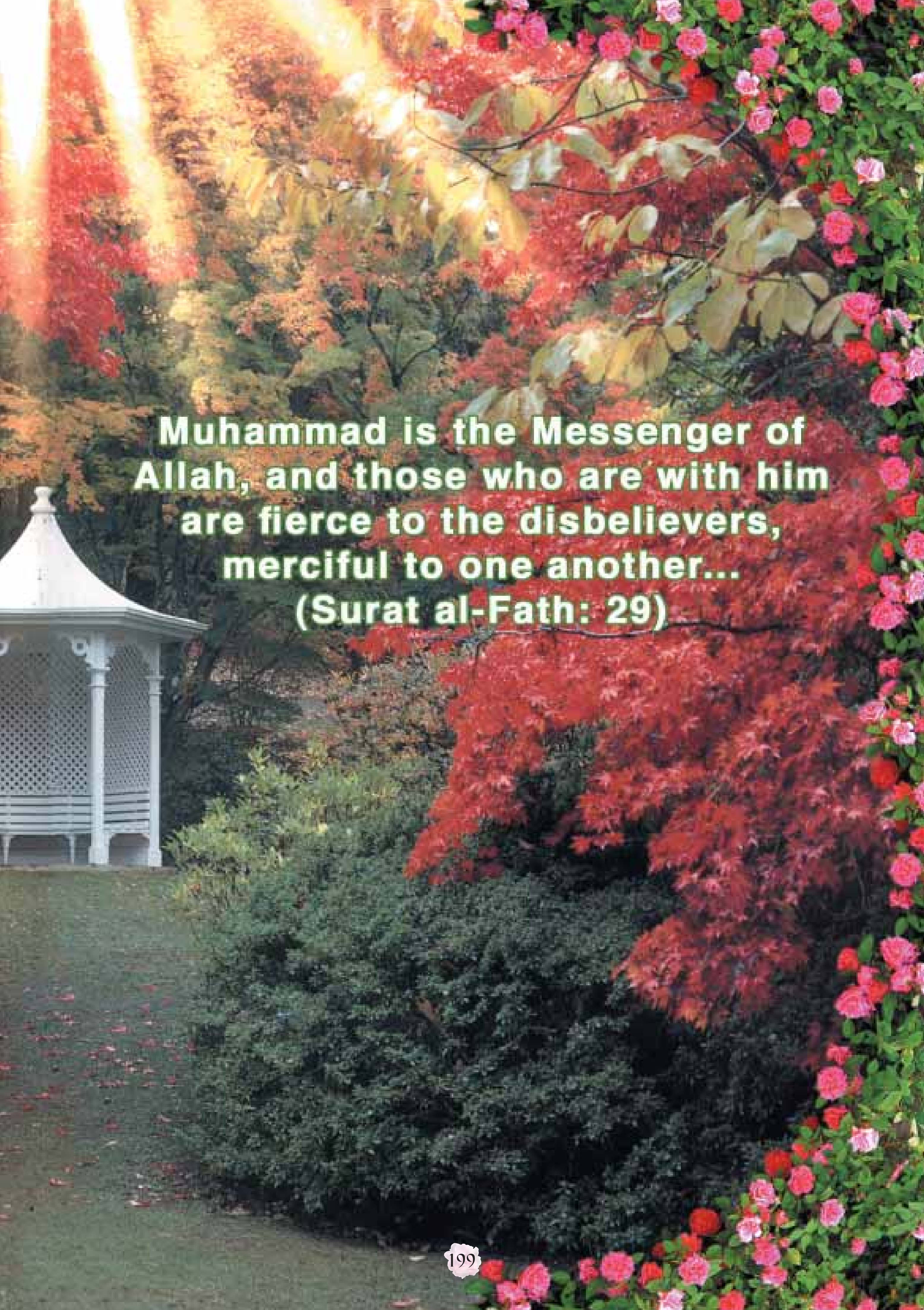
… It is not right for you to cause annoyance to the Messenger of Allah or ever to marry his wives after him. To do that would be a dreadful thing in Allah's sight. (Surat al-Ahzab: 53)

Other verses of the Qur'an reveal that the wives of the Prophet (saas) are not like other women, and describe how they ought to behave. The description reads:

Wives of the Prophet! You are not like other women provided you heed Allah. Do not be too soft-spoken in your speech lest someone with sickness in his heart becomes desirous. Speak correct and courteous words. Remain in your houses and do not display your beauty as it was previously displayed in the Time of Ignorance. Establish prayer [salat] and pay welfare tax [zakat] and obey Allah and His Messenger. Allah desires to remove all impurity from you, People of the House, and to purify you completely. And remember the Signs of Allah and the wise words which are recited in your rooms. Allah is All-Pervading, All-Aware.(Surat al-Ahzab: 32-33)




Nor does he speak from whim. It is nothing but Revelation revealed.
(Surat an-Najm: 3-4)

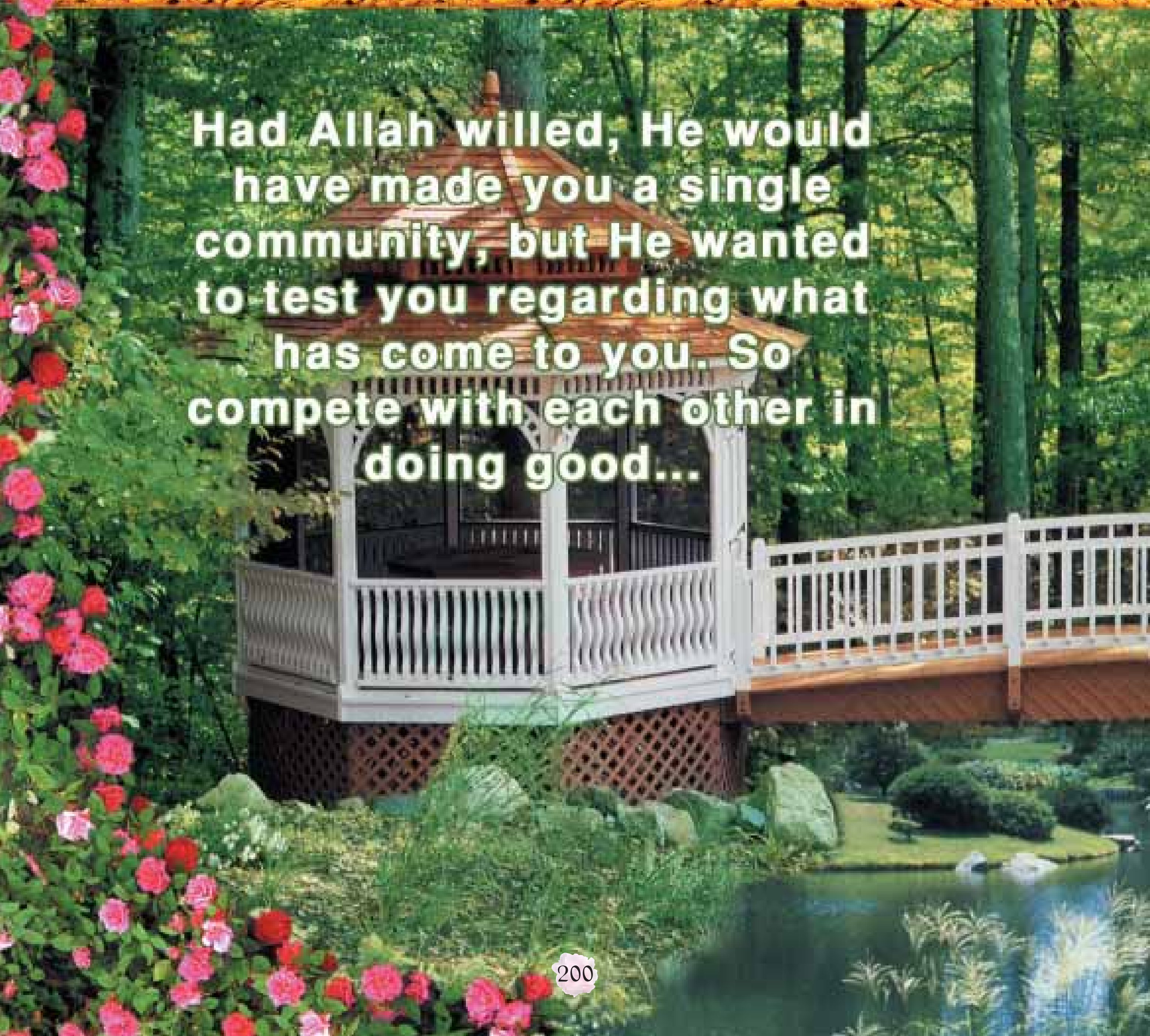


Muhammad is the Messenger of Allah, and those who are with him are fierce to the disbelievers, merciful to one another...
(Surat al-Fath: 29)

The behavior of the godly wives of the Prophet (saas), as revealed in these verses, in other words, their goodwill, intelligence and conscientiousness, their dignified behavior, their modesty, the care they took over their religious observances, and their obedience of the Prophet (saas), and their knowledge of the Qur'an and the sayings of the Prophet (saas), should set an example for all Muslim women.

Allah has revealed in the Qur'an that the wives of the Prophet (saas) will be doubly rewarded:

Wives of the Prophet! If any of you commits an obvious act of indecency she will receive double the punishment. That is an easy mat-



ter for Allah. But those of you who are obedient to Allah and His Messenger and act rightly will be given their reward twice over: and We have prepared generous provision for them. (Surat al-Ahzab: 30-31)

The first of the wives of the Prophet (saas) was Khadija (ra). She was also one of the very first Muslims. When the Prophet (saas) received his first revelation he immediately told her of it. Khadija (ra) is known for her intelligence, perceptiveness, foresight and wisdom, and she immediately believed, offering the Prophet (saas) enormous support in the days that followed and expending great physical and spiritual effort to help spread the morality of the Qur'an.



Other wives of the Prophet (saas), such as Sauda, Aisha, Hafsah, Umm Habiba, Umm Salama, Safia, Moyomuna, Zainab bint Jahsh, Juwairya (ra) are also mentioned for their self-sacrifice, patience, and loyalty to the Prophet (saas), and were also excellent role models for the faithful.

The Prophet (saas) displayed great interest in his wives as well as children, and was a means whereby their faith, health, happiness and knowledge were all increased. It is reported that the Prophet (saas) would play with his wives and run races with them. His companions described the Prophet (saas)'s great interest in his wives in the words, *" The Prophet (saas) used to joke with his wives..."*[202]

According to Aisha (ra), *"I have never seen a man who was more compassionate to his family members than Muhammad (saas)."*[203]

Another characteristic the Prophet (saas) is known to have possessed is his great justice towards his wives. It is reported that he divided his visits between them equally.

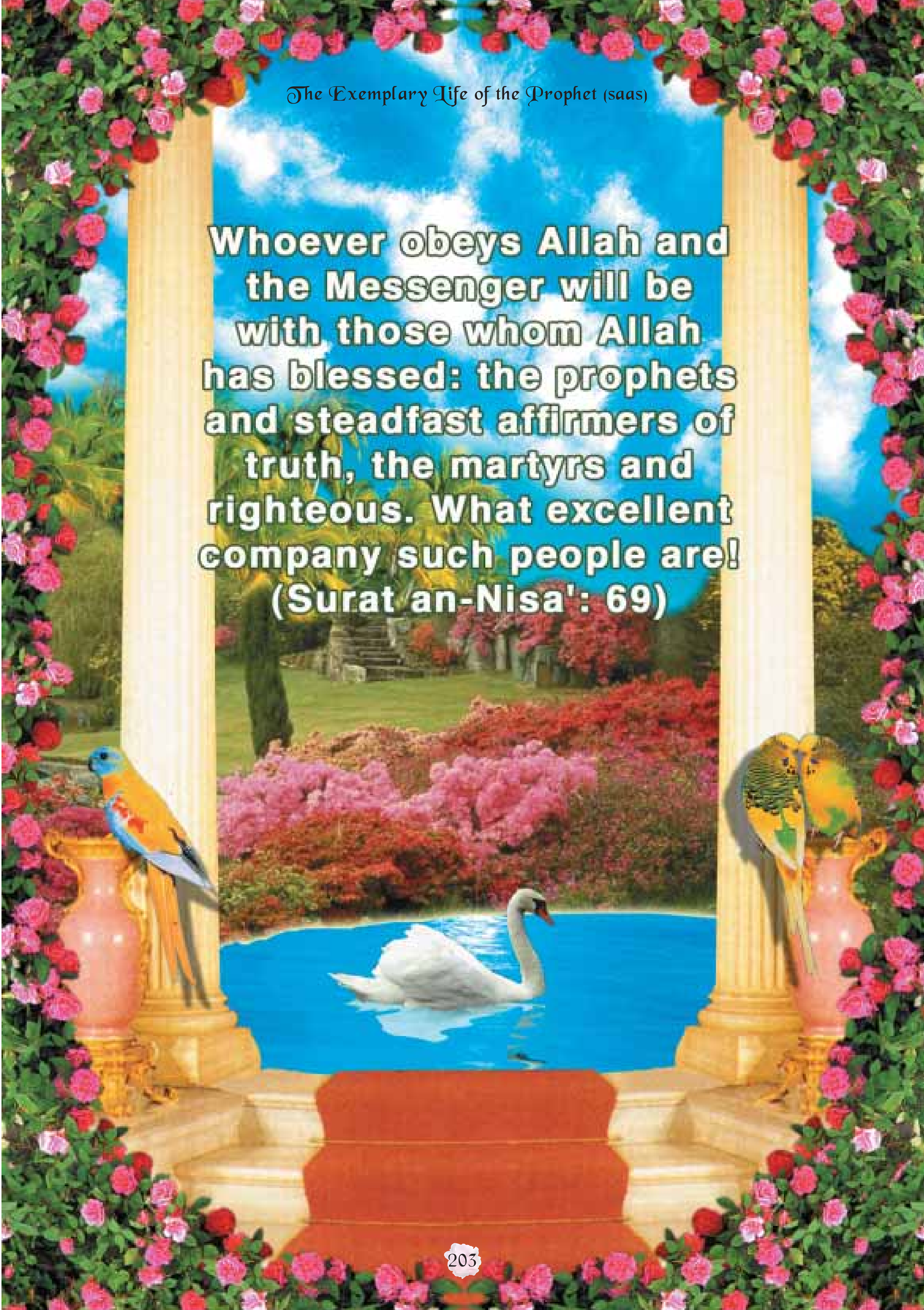
Anas bin Malik (ra) says:

> *"Allah's Apostle (saas) had nine wives. So when he divided (his stay) with them, the turn of the first wife only came on the ninth (day). They (all the wives) used to gather every night in the house of the one where he had to come (and stay that night)."*[204]

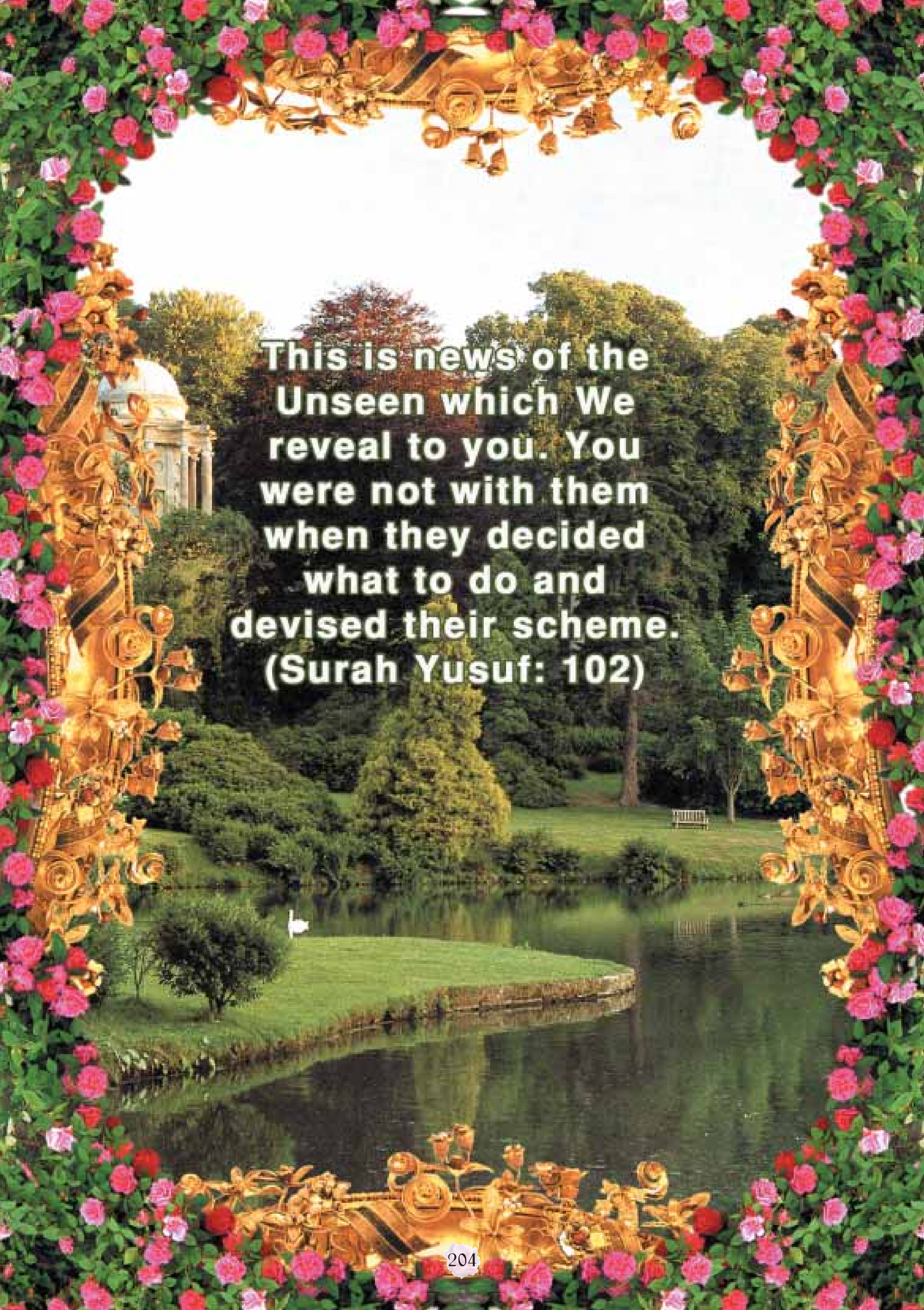
Many of the words of the Prophet (saas) make it clear just how valuable devout women are. For instance, one of his sayings was as follows: *"The whole world is a provision, and the best object of benefit of the world is the pious woman."*[205]

The Prophet (saas) also told his companions how they should treat their own wives:

> *"The most perfect believer in faith is one who is the best of them in good conduct. The best of you is one who treats best with his wife among you."*[206]
> *"The best of you, is the one who is best to his wives, and I am the best of you toward my wives."*[207]



Whoever obeys Allah and the Messenger will be with those whom Allah has blessed: the prophets and steadfast affirmers of truth, the martyrs and righteous. What excellent company such people are! (Surat an-Nisa': 69)


This is news of the
Unseen which We
reveal to you. You
were not with them
when they decided
what to do and
devised their scheme.
(Surah Yusuf: 102)

What the Prophet (saas) Said of the Future

Every individual, every society and every nation has its own particular destiny. Even before the first human being had been created, all the details of what each person would experience in the future, the events to be witnessed by every nation, the stages every society would go through, and the like, had all been established in the sight of Allah. Yet, people do not know any of these details that have been established, lived through, or done with in the sight of Allah. They only see and come to know them as they experience them. The future is thus unknown to us.

However, Allah has also revealed that He has granted some of His servants information about the unknown in the Qur'an. One such factor was that about the Prophet Yusuf (as). In his dungeon, he told two of his companions of the proofs of the existence of Allah:

> *He said, "No meal to feed you will arrive before I have informed you what they mean. That is part of what my Lord taught me. For I have left the religion of a people who clearly have no belief in Allah and are disbelievers in the hereafter." (Surah Yusuf: 37)*

As we see from this verse, Yusuf (as) is saying that he knew something that had not yet occured. That is knowledge, and a miracle, imparted to him by Allah. Allah also gave him the knowledge to interpret dreams. As long as Allah so wished, he could see certain events in the future.

Similar knowledge to that given to Yusuf (as) was also given to other prophets. In some verses, Allah states that He will reveal aspects of the unknown to those He chooses to be His messengers:

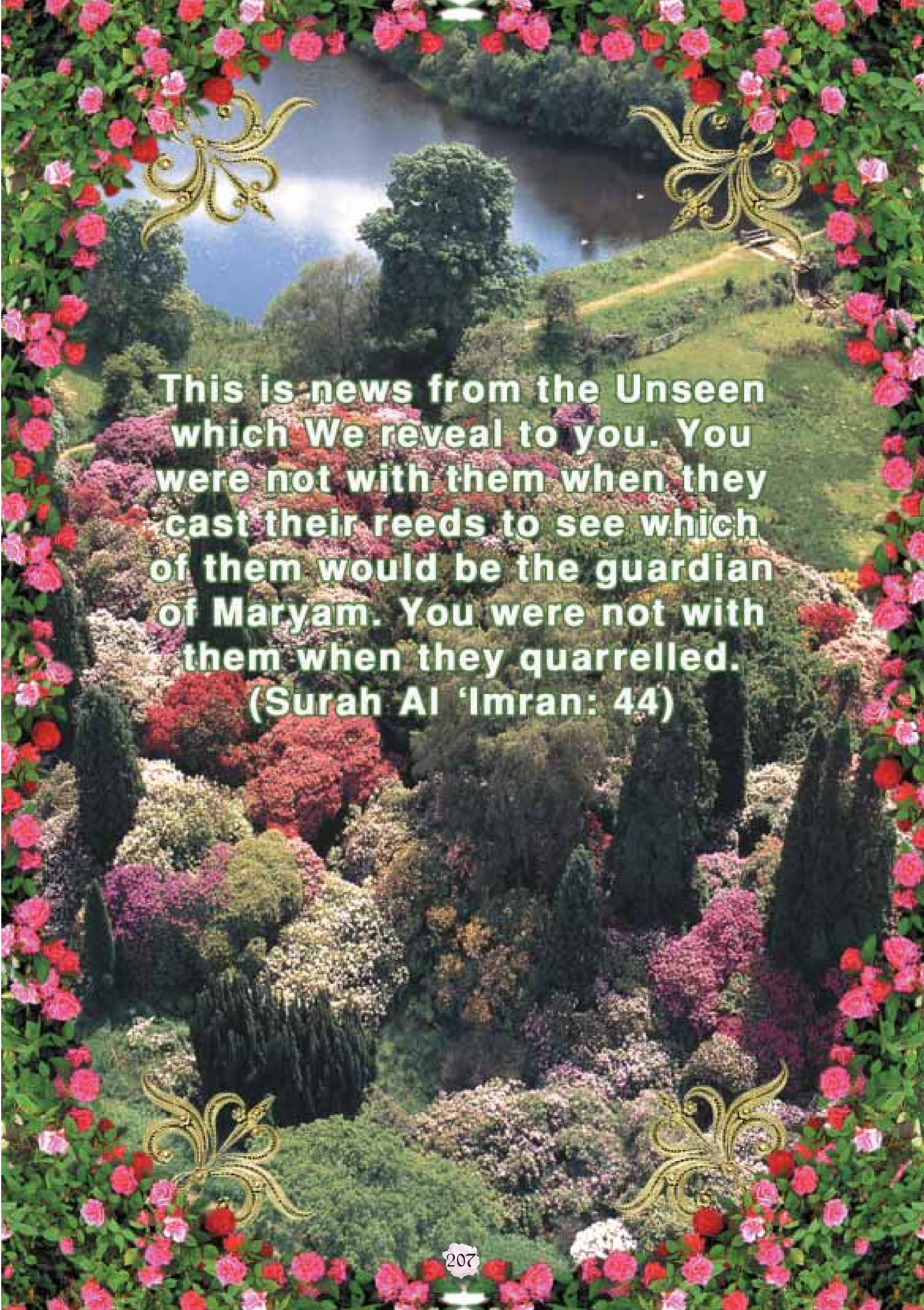
He is the Knower of the Unseen, and does not divulge His Unseen to anyone—except a Messenger with whom He is well pleased, and then He posts sentinels before him and behind him. (Surat al-Jinn: 26-27)

Our Lord gave the Prophet (saas) much knowledge of the unknown. The Prophet (saas) was told by Allah of things that had happened in the past, which nobody knew about, and of things that were yet to happen in the future. Allah states the truth in one verse:

This is news of the Unseen which We reveal to you. You were not with them when they decided what to do and devised their scheme. (Surah Yusuf: 102)

This chapter will consider some information regarding the unknown that has come down to us from the Qur'an, that was imparted by Allah to the Prophet (saas) or that is available in the hadiths. (For more detail, see Harun Yahya, *Miracles of the Qur'an,* Attique Publishers, 2001).

The great majority of these things have come to pass already, and people have witnessed these miracles. That is also one of the proofs that the Prophet (saas) was the messenger of Allah and that the Qur'an is the word of Allah.



This is news from the Unseen which We reveal to you. You were not with them when they cast their reeds to see which of them would be the guardian of Maryam. You were not with them when they quarrelled.
(Surah Al 'Imran: 44)

Some of the information regarding the unknown imparted to the Prophet (saas) by the Qur'an

Alif Lam Mim. The Romans have been defeated in the lowest land, but after their defeat they will themselves be victorious within three to nine years. The affair is Allah's from beginning to end. On that day, the believers will rejoice. (Surat ar-Rum: 1-4)

One of the items of information about the future given to the Prophet (saas) by means of the Qur'an is to be found in the early verses of Surat ar-Rum. It is revealed in these verses that the Byzantine Empire had been defeated, but would then emerge victorious a short while later.

These verses were revealed in 620 A.D., some seven years after a crushing defeat inflicted on the Byzantines by the idolater Persians. The news is reported that the Byzantines will soon again be victorious. At that time, however, the Byzantines had been so seriously defeated that it looked impossible for them even to survive, let alone later emerge victorious. Not only the Persians, but also the Avars, Slavs and Lombards all constituted a grave menace to the Byzantine Empire. The Avars had come as far as the walls of Constantinople. In order to meet the expenses of his army, the Byzantine Emperor Heraclius had ordered all gold and silver ornamental goods in the churches to be melted down. When that proved to be insufficient, he even started to have bronze statues torn down to make coins from. Many governors rebelled against Emperor Heraclius, and the empire was on the point of falling apart. The idolator Persians had occupied many Byzantine territories, including Mesopotamia, Cilicia, Syria, Palestine, Egypt and Armenia.[208]

In short, everyone expected Byzantium to disappear completely. Yet, at just that moment, the news was revealed in the verse that Byzantium would emerge victorious again within nine years. Such a victory looked so totally impossible that Arab idolaters believed that this victory, revealed in the Qur'an, could never happen.

Yet, it was certainly true, just like everything else in the Qur'an. About seven years after the revelation of the first verses of Surat ar-Rum, in December 627 A.D., there was a major battle between Byzantium and the Persian Empire not far from the ruins of Nineveh. The Byzantine army defeated the Persians. A few months later, the Persians had to sign a treaty handing back to Byzantium all of its territories they had occupied.[209] The "victory of the Romans," revealed to the Prophet (saas) by Allah in the Qur'an, had miraculously come about.

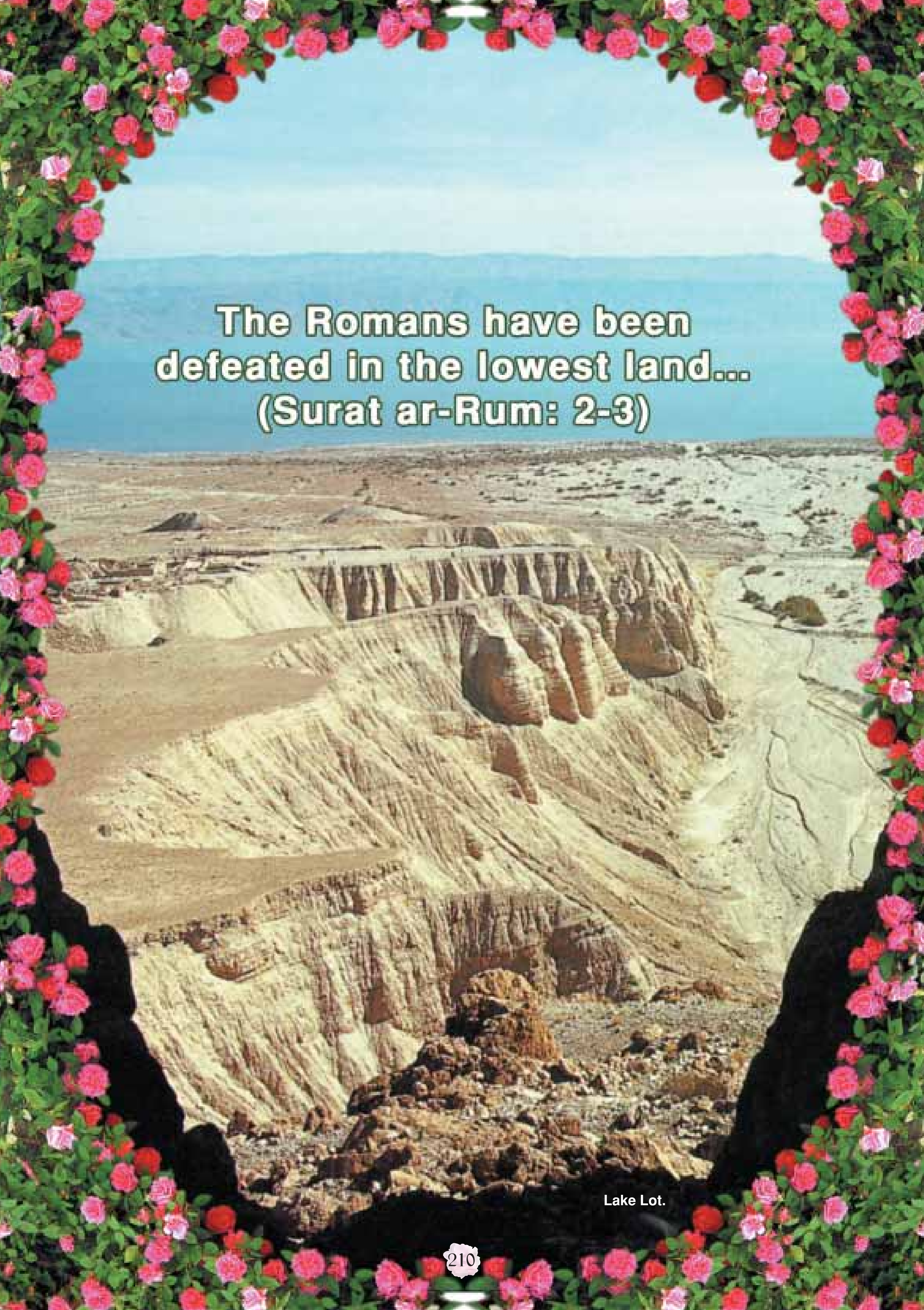
Another miracle in these verses consists in the reporting of facts about a part of the world that nobody at the time could possibly identify.

In verse 3 of Surat ar-Rum, it is said that the Romans had been defeated in "the lowest place on Earth." The Arabic for that is "*Adna al Ard*," and is translated in some texts as meaning "a land nearby." Yet, that does not accurately reflect the original meaning. The Arabic word "*adna*" means "the lowest," and comes from the word "*deni*," which means "low." "*Ard*" means the "earth." "*Adna al Ard*" therefore means the lowest place on earth.

The battle between the Byzantine Empire and the Persians really did take place at the lowest point on earth. That was the basin of Lake Lut, where present-day Syria, Palestine and Jordan meet. It is also known that the area around the lake is 395 metres below sea-level, making it the lowest point on earth. As the verse reveals, the Romans were defeated at "the lowest place on earth."

The important point here is that the altitude of Lake Lut has only been been established by measurements taken in the modern age. Before that, it was not possible for anyone to know that the lake was the lowest point on earth. Yet the region is described as such in the Qur'an. That is one of the proofs that the Qur'an is the divine word, and that the Prophet Muhammad (saas) is the prophet of Allah.

The Romans have been defeated in the lowest land...
(Surat ar-Rum: 2-3)



Lake Lot.

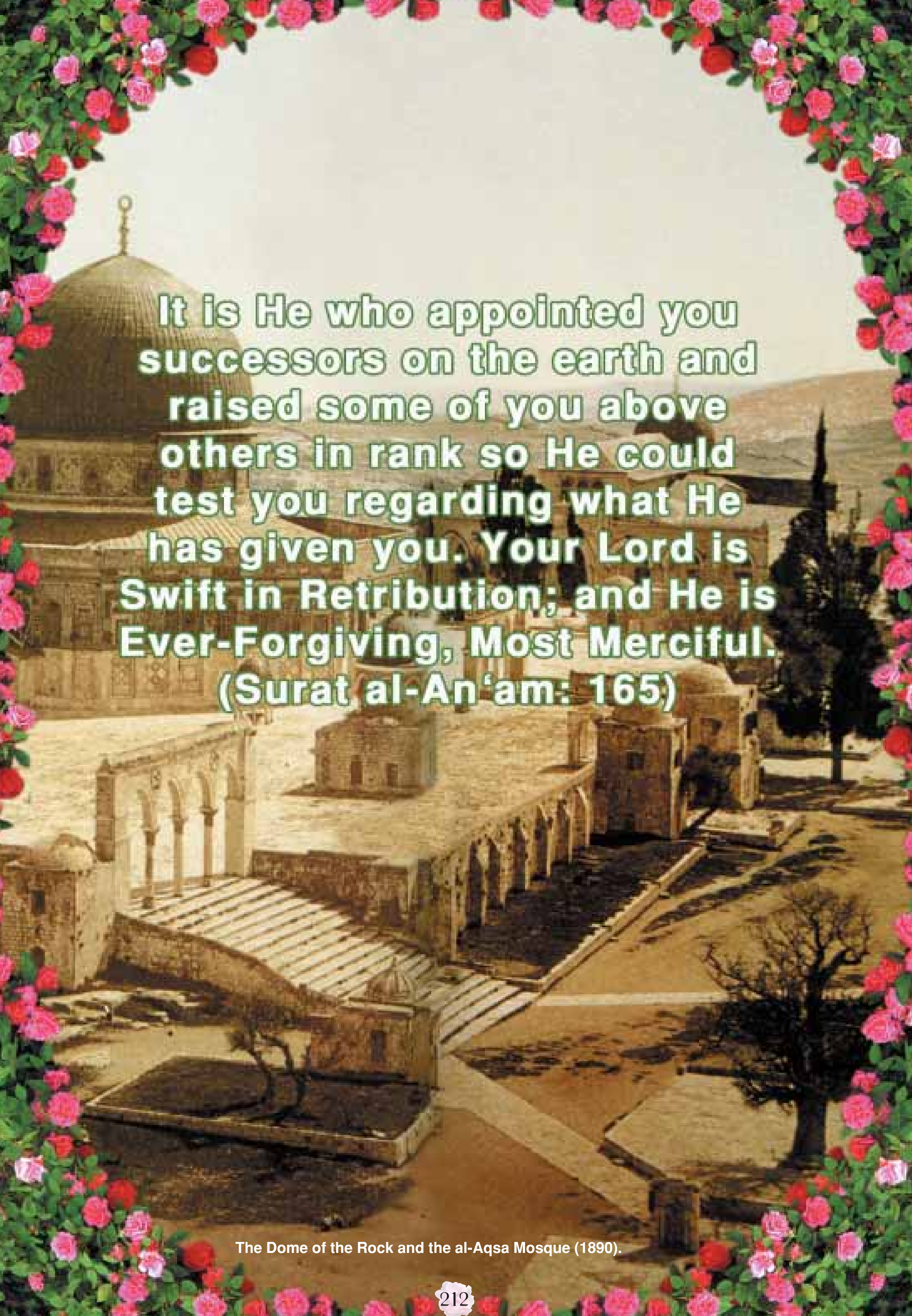
Glory be to Him who took His servant on a journey by night from the Masjid al-Haram to the Masjid al-Aqsa, whose surroundings We have blessed, in order to show him some of Our Signs. He is the All-Hearing, the All-Seeing. (Surat al-Isra': 1)

In this verse, Allah reveals that one night he took the Prophet (saas) to the Al-Aqsa Mosque. That is a great miracle. The Sacred Mosque (Masjid al-Haram) is in Mecca, and the Al-Aqsa Mosque in Jerusalem. The Prophet (saas) was in Mecca when this happened. Under the conditions of that time it would have been quite impossible for him to go from Mecca to Jerusalem in one night. We must also make it clear that the Prophet (saas) had never before seen Jerusalem and the Al-Aqsa Mosque.

The next day, when he recounted this great miracle to those around him, the polytheists in Mecca refused to believe him, and, it is said, demanded proof. One of them had seen the Al-Aqsa Mosque, and they asked the Prophet (saas) to describe it and asked him questions about it.

When the Prophet (saas) was able to describe the Al-Aqsa Mosque correctly, the polytheists said his description was exact. They then asked him whether or not he had met a caravan that was coming from there. The Prophet (saas) replied: *"Yes, I came across it. It was at Rawha. They had lost a camel and were looking for it. There was a water goblet among what they were carrying. I was thirsty and drank from it, and then put it back in its place. When they arrive, ask them if they found the water in that goblet."* The Quraish then said, *"That is another sign."* They then continued to ask him detailed questions about the caravan. The Prophet (saas) answered all their questions, and said: *"They will arrive on such and such a day, at dawn, led by such*

It is He who appointed you successors on the earth and raised some of you above others in rank so He could test you regarding what He has given you. Your Lord is Swift in Retribution; and He is Ever-Forgiving, Most Merciful.
(Surat al-An'am: 165)



The Dome of the Rock and the al-Aqsa Mosque (1890).

and such a person on a grey camel with two haircloth sacks on it." They then said, *"That is another sign."* It is then reported that on that day they then made haste for Saniyya to wait for dawn. The caravan in question indeed came into view at dawn. Leading the caravan was that same grey camel that the Prophet (saas) had described.[210]

It is an important miracle that Allah should have shown the Prophet (saas) somewhere he had never been without actually going there. It was impossible at that time to go from Mecca to Jerusalem in a single night, and that makes the miracle even greater and clearer.

Allah has confirmed His Messenger's vision with truth: You will enter the Masjid al-Haram in safety, Allah willing, shaving your heads and cutting your hair without any fear. He knew what you did not know and ordained, in place of this, an imminent victory. (Surat al-Fath: 27)

The Prophet (saas) had a dream when he was in Medina, that the believers had entered the Sacred Mosque and walked around the Kaaba. He gave the good news to the believers. Those of the believers who migrated from Mecca to Medina had not been able to return since. When the Prophet (saas) spoke of his dream, as the account has it, the believers went to Mecca for the purposes of pilgrimage, although the idolators would not allow them in. The unbelievers saw this as an opportunity to sow discord, and tried to prove the Prophet (saas)'s dream false by saying that they had been unable to go to the Kaaba and unable to cut their hair.

Allah revealed verse 27 of Surat al-Fath to the Prophet (saas) to help and support him, and revealed that the dream was true, and

that if Allah so wished the believers would be able to enter Mecca. A short while later, with the Treaty of Hudaybiya and the conquest of Mecca, the believers were able to enter the Sacred Mosque in complete safety, just as the dream had shown. That was how Allah showed that the news He had previously given to the Prophet (saas) was true.[211]

Another important point here is this: When the Prophet (saas) gave that good news to the believers it looked totally out of the question. In fact, the situation pointed in quite the opposite direction, and the polytheists appeared quite determined never to let the believers in. That led those who harboured doubts in their hearts to doubt the words of the Prophet (saas). Yet, the Prophet (saas) trusted in Allah, took no notice of what people might say, had complete faith in what Allah had revealed to him and told people about it. It is an important miracle that his words were confirmed by the Qur'an, and that they came to pass shortly afterwards.



We decreed in the Book for the tribe of Israel: "You will twice cause corruption on the earth and you will reach [a degree of] great haughtiness. When the promised first time came, We sent against you servants of Ours possessing great force, and they ransacked your houses, rampaging right through them. It was a promise which was fulfilled. Then once again We gave you the upper hand over them and supplied you with more wealth and children and made you the most numerous group." (Surat al-Isra': 4-6)

As these verses reveal, the Children of Israel were to experience two victories. Following the first of these, and their "reaching to a degree of great haughtiness," Allah then sent a powerful army against them. Indeed, when the Jews killed the Prophet Yahya (as) and set a trap to kill the Prophet 'Isa (as), in other words, after their "reaching to a degree of great haughtiness," they were exiled shortly afterwards from Jerusalem by the Romans in 70 A.D. The Temple of Solomon in the city was completely demolished.

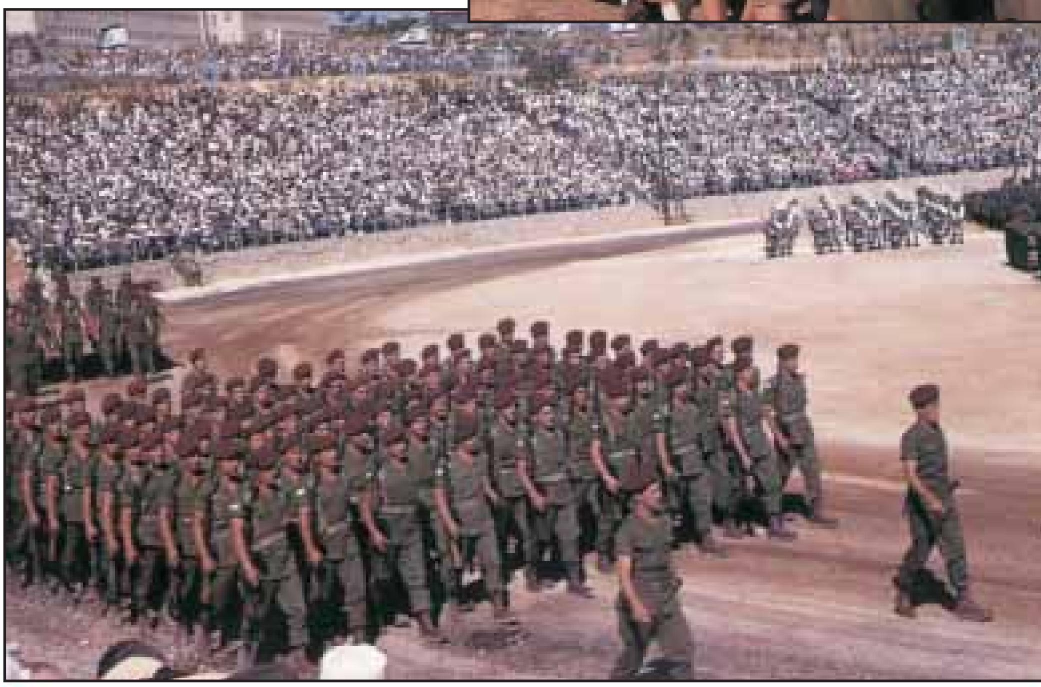
Following their exile from Palestine in 70 A.D., the Jews wandered all over the world. Since they were seen as the killers of 'Isa (as), they were generally despised in European countries, had to live under oppressive conditions, and even most of the time had to practice their religion in secret. When that verse was revealed to the Prophet (saas), the Jews were living under very difficult conditions and had no state of their own. Yet, Allah told them that they would one day recover their strength.

That looked like a particularly remote possibility when the Prophet (saas) was alive, yet it later came about. They returned to Palestine and established the State of Israel in 1948. Israel's military and political



At the time when the Prophet (saas) was informed in a verse that the Children of Israel would regain their strength, the Jews were living under very difficult conditions and had no state of their own. Years later, however, a Qur'anic miracle took place when David Ben-Gurion (left) declared the foundation of the state of Israel in 1948.



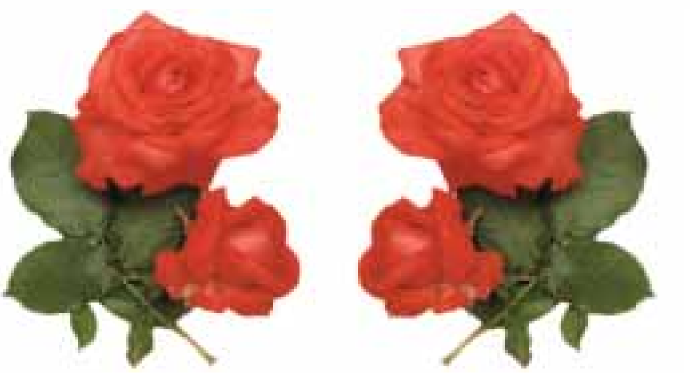


power is no secret to anyone today.

In this verse regarding the Jews, and in other verses, one of the important things is the revelation that things that looked totally impossible at the time, would come about. All of these examples are miracles of the Qur'an, of course.

The Prophet confided a certain matter to one of his wives, then when she divulged it Allah disclosed that to him, and he communicated part of it and withheld part of it. When he told her of it, she said, "Who told you of this?" He said, "The All-Knowing and All-Aware informed me of it." (Surat at-Tahrim: 3)

As is revealed in this verse, the Prophet (saas) imparted a secret to a number of his wives. However, they were unable to keep it, and revealed it to each other. Allah had told the Prophet (saas) of that behaviour, that they would talk amongst themselves. The Prophet (saas) then told his wives that he knew they had divulged the secret.



Information about the unknown the Prophet (saas) revealed in the hadiths

O my people! You are about to conquer Egypt. Keep the welfare of the conquered people in view. You shall have to abide by the divine covenant that their life and property and their honour should be protected.[212]

In the hadiths, the Prophet (saas) gave the good news that Egypt would be conquered. At the time when he communicated that message, Egypt was under the dominion of the Byzantines. Furthermore, the Muslims had yet to attain any great power. Yet, these words of the Prophet (saas) came true, and, not long after his death, the Muslim armies under the command of Amr bin al-As conquered Egypt in 641 A.D., during the caliphate of Omar. That is one example of the Prophet (saas) accurately knowing the unknown.

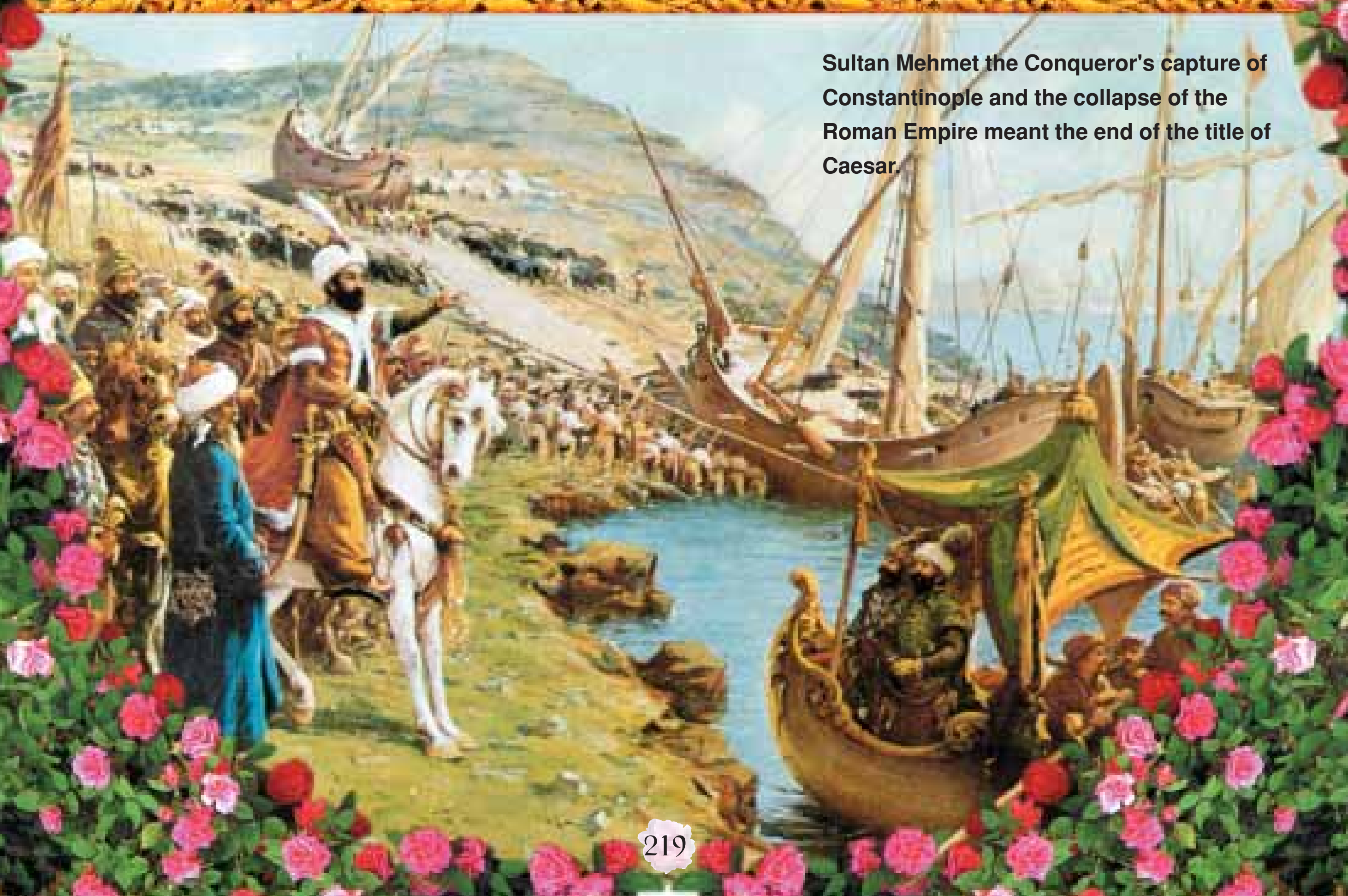
Kisra (Khosrau, King of Persia) will die; there will be no Kisra after him, and Qaisar (Caesar, King of Rome) will die; there would be no Qaisar after him, but, by One in Whose Hand is my life, you will spend their treasures in the cause of Allah.[213]

The word "kisra" that appears in this hadith was a name that used to be used for kings of Persia. The title "caesar" was used for the Roman Empire. The Prophet (saas) gave the good news that the

Muslims would come into possession of the treasures of both these rulers.

What needs to be stressed here is that when the Prophet (saas) related that fact, the Muslims still lacked the necessary economic, military and political strength to effect such a great conquest. Furthermore, at that time, the Persian and Byzantine Empires were the two most powerful states in the Middle East. For that reason, such an event was out of the question, at the time when the Prophet (saas) delivered those tidings. However, things actually happened as the Prophet (saas) predicted they would. Iran was conquered during the time of Omar and all its goods seized. The kingdom of the Persian "kisra" thus came to an end.

The death of "caesar" and the reversion of his treasuries to the Muslims came about with the capture of important Roman centers, particularly during the time of the Muslim caliphs. Starting with the time of Abubakr, important centers under the dominion of "caesar" such as Jordan, Palestine, Damascus, Jerusalem, Syria and Egypt were conquered. The capture of Constantinople by the Ottoman Sultan Mehmet the Conqueror in 1453 meant the collapse of the Roman Empire, and the end of the title of "caesar."[214]



Sultan Mehmet the Conqueror's capture of Constantinople and the collapse of the Roman Empire meant the end of the title of Caesar.

In his book *The Venture of Islam*, the American researcher M. G. S. Hodgson describes the Muslim capture of territories belonging to Byzantium and the Persian Empire:

> *"Muhammad, an Arab of Mecca, sets up a religiously organized society in Medina, and expands it over much of the Arabian peninsula to march with and even locally replace Sasanian and Roman power."*[215]

In this way, these important conquests, that seemed to be totally impossible at the time of the Prophet (saas) both politically and economically, actually happened, as revealed to the Prophet Muhammad (saas) by Allah.

Great Allah sent many tribulations to Kisra by his son Shireveyh, who killed him in this month, on this night at this hour![216]

In the near future, my religion and its sovereignty will reach Kisra's throne.[217]

The Prophet (saas) decided to invite the rulers to turn to Islam, and sent one of his companions, Abdullah bin Hudhaafah, to the Kisra, the Persian King, as an ambassador. The Persian Kisra, swollen with pride, rejected the Prophet (saas)'s offer. He even sent two ambassadors of his own to the Prophet (saas), telling the Muslims to submit to him. The Prophet (saas) first invited these two ambassadors to accept Islam. Then he called them into his presence the next day to learn their decision.[218]

The next day, the Prophet (saas) told the two ambassadors what Allah had revealed to him:

"Great Allah sent many tribulations to Kisra by his son Shireveyh, who killed him in this month, on this night, at this hour!"[219]

He also personally told them:

> *"Tell him that my religion and my empire will reach far beyond the kingdom of Kisra; and say to him from me: Enter Islam, and I will confirm you in what you have, and I will appoint you king over the people of Yemen."*[220]

The ambassadors then returned to Yemen and described what had gone on. Badhan said:

> *"We will see what happens next. If what he said is true, then he is the prophet whom Allah has sent."*[221]

He then turned to his men and asked what they thought of him. The ambassadors had been greatly impressed by the Prophet (saas), and said:

> *"We never saw a ruler more majestic, more fearless and less guarded than him. He walked humbly amongst the people."*

Badhan waited for a while to see whether the Prophet (saas)'s words about the ruler would come true or not. In that way, he said, he could be sure that Muhammad (saas) was Allah's messenger. A short while later, a letter reached Badhan from the ruler's son, Shireveyh: *"I killed Kisra. When this letter reaches you, take the oath of the people in my name. Regarding what Kisra wrote to you, wait and do nothing until a new command from me."*[222]

When Badhan and his men worked it out, they realized that all this had happened just as the Prophet (saas) had said it would.[223] Badhan came to believe after that great miracle, and accepted Islam. He was followed by the Yemeni Abna.[224] Badhan became the first governor appointed by the Prophet (saas), and the first Persian governor to be a Muslim.[225]

It is a historically documented fact that in 628 the Prophet (saas) sent a letter of invitation to the Persian King Kisra, and that he was killed by his son that same year.[226]

The Prophet (saas)'s hadiths regarding the signs of the end times

Many details of what the Prophet (saas) said would happen before the last days have reached us. These events are happening one by one in our own time, proving to be yet another miracle of the Prophet (saas). These events, that are happening 1,400 years after the Prophet Muhammad (saas), were explained in great detail, as if he had witnessed them himself.

These are the Prophet (saas)'s prophecies regarding the signs of the end times and the last day, taken from the hadiths:

The Last Hour will not come unless there is much bloodshed.[227]





Acts of violence and terror, one of the signs of the final times, are continuing with increasing violence all over the world.







The parallel between the warning issued by the Prophet (saas) in the past and the events being experienced today reveals to us one of the miracles of this blessed man.





Near the establishment of the Hour there will be much Al-Harj, and Al-Harj means killing…[228]






The wars in many countries of the world, in which innocent people are killed for no reason, are another of the portents of Doomsday related by the Prophet (saas).






The day of Judgment will not come until people openly deny Allah.[229]



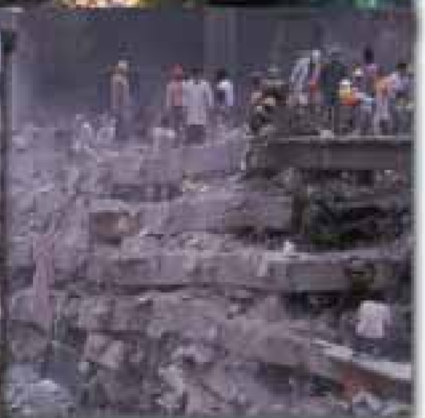


Examples of widespread atheist websites.

Great cities will be ruined, and it will be as if they had not existed the day before.[230]





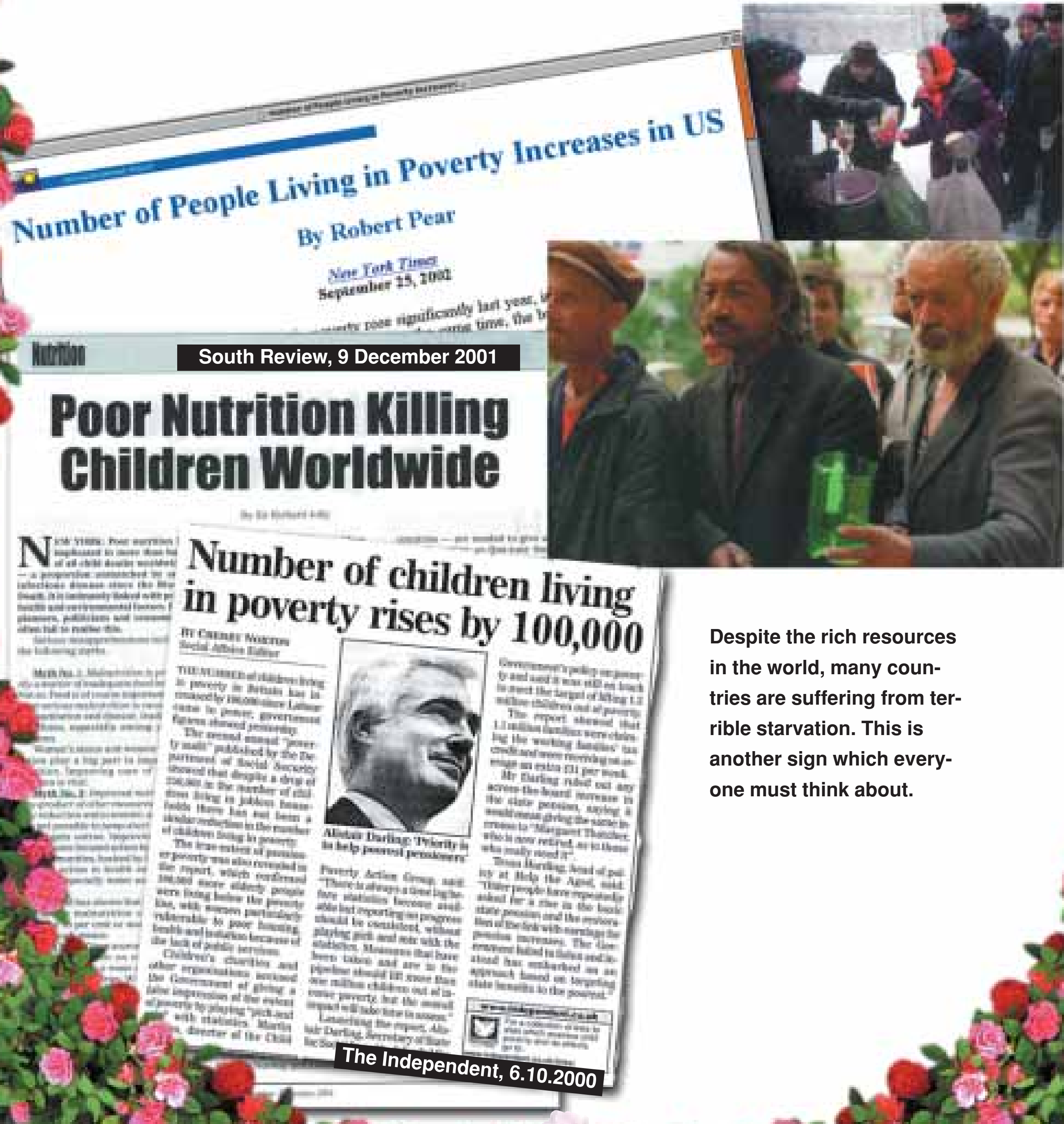


One of the portents of Doomsday related in the hadiths is the destruction of cities. The recent earthquakes in Mexico (right) and Tokyo (below) are manifestations of this.





Gains will be shared out only among the rich, with no benefit to the poor.[231]



Number of People Living in Poverty Increases in US

By Robert Pear

New York Times
September 25, 2002

South Review, 9 December 2001

Poor Nutrition Killing Children Worldwide

Number of children living in poverty rises by 100,000

Alistair Darling: 'Priority is to help poorest pensioners'

The Independent, 6.10.2000

Despite the rich resources in the world, many countries are suffering from terrible starvation. This is another sign which everyone must think about.

People will indulge in homosexuality and lesbianism.[232]

Homosexuals, of which the Prophet (saas) spoke some 1,400 years ago, can now be seen in many parts of the world.


BBC NEWS
Front Page
World
You are in: World: Americas
Wednesday, 26 April, 2000, 00:30 GMT 01:30 UK
Vermont's gays win parity
Africa
Americas
Asia-Pacific
Europe

BBC NEWS
Front Page
World
You are in: World: Europe
Friday, 1 December, 2000, 17:46 GMT
Germany approves 'gay marriage'
Africa
Americas
Asia-Pacific
Europe
Middle East
South Asia
From Our Own Correspondent
Letter From America
The first ceremony is not expected until June
By Rob Broomby in Berlin
The upper chamber of the German ... legal

...gain, say homosexual fathers
By Danielle Demetriou
...mplications over the ...wins' adoption and last ...vember fell out with the ...ther, banning her from ...ing the children.
...hat has made us wiser," ... Drewitt-Barlow said. ...re determined to go for ... family of three children, then that's the end of it."
He added: "We would like a girl and we shall call her Jasmine. If it turns out to be twins again, it will be even more wonderful."
The embryos used for the second pregnancy are believed to have been taken from a selection frozen before the birth of the twins.
Eggs donated by Tracy McCune, the ...
were also used, making Aspen and Saffron related to the unborn babies.
Family organisations yesterday reacted angrily to reports of the pregnancy.
Valerie Riches, president of the Family and Youth Concern Organisation, said: "They are buying babies like commodities. It is against ..."
The Telegraph, 19.07.2000

There will be prevalence of open illegal intercourse.[233]



PREGNANT AT 11

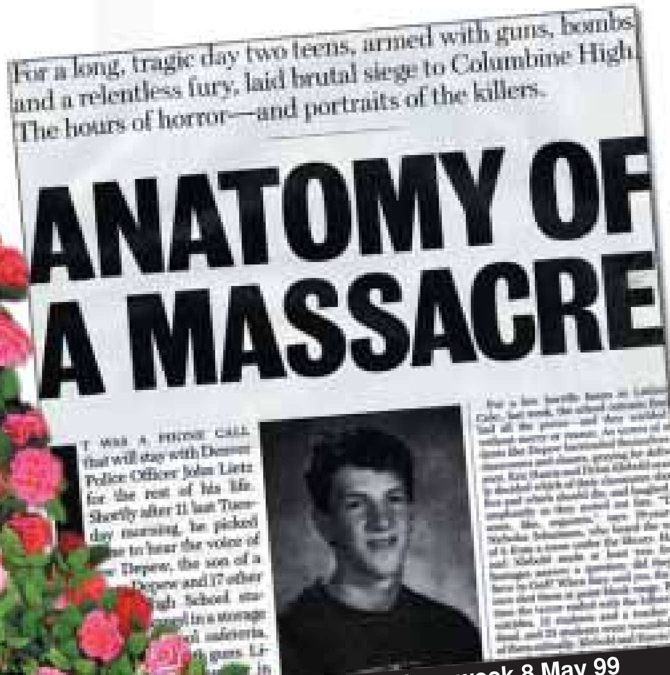
Schoolgirl's teenage boyfriend went to her mum and confessed

Child Prostitution On The Rise In Asia

By Henrylito D. Tacio

South Review, 5 August 2001

The Hour (Last Day) will not be established until murders will increase.[234]



For a long, tragic day two teens, armed with guns, bombs and a relentless fury, laid brutal siege to Columbine High. The hours of horror—and portraits of the killers.

ANATOMY OF A MASSACRE

Newsweek,8 May 99

The Daily Telegraph, 9.5.2000



Boy, 12, stabbed to death in crowded Soho street

By John Steele, Crime Correspondent

Diego: harassed

Pity poor Taliqan (a region in Afghanistan) that at that place are treasures of Allah, but these are not of gold and silver but consist of people who have recognised Allah as they should have.[235]

There is an indication in the hadith that Afghanistan will be occupied during the end times. The Russian invasion of Afghanistan took place in 1979, or 1400 according to the Hijri calendar. In other words, it coincided with the start of the fourteenth century under the Hijri calendar.





Afghan rebel leaders in Pakistan: 'The Russians gave the order to shoot'

Massacre in Afghanistan

For months, Afghan refugee camps in ... tained from many refugees tally on every ...

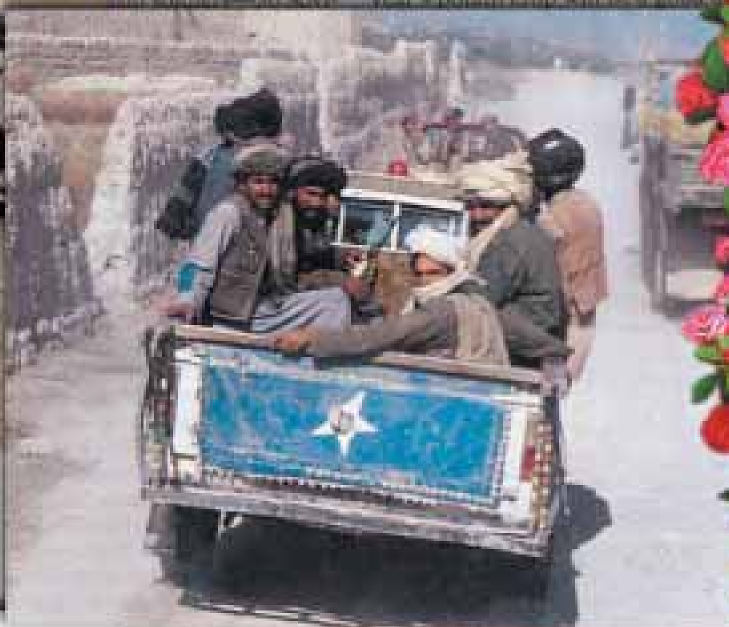
...rning of the 20th—the ...hedin (Muslim reb...

Afghan soldie... to line up, then their ... the villagers for betray... President Nur Muham... Prime Minister Hafizul... later overthrew Taraki an... himself a few weeks ago), ... ers refused to shout their loy... ordered to press tightly tog... officer took their photos, fi... men into each picture as ... would allow.

A Field of Corpses: The ... told to squat on their heels ... hands in the air. "The Russians ... order to shoot; I heard them," ... Madez Khan. Once again, the ar... tographer came forward, this time ... pictures of the corpses before a b... plowed them under. In response to ... ing village woman who had run u... the green-eyed Soviet officer decla... ...ure th...

Newsweek, 11 February 1980





These pictures show examples of the oppression suffered by the people of Afghanistan during the invasion by the Russian army in 1979.





It (Euphrates) will uncover a mountain of gold (under it).[236]

Soon the river "Euphrates" will disclose the treasure (the mountain) of gold, so whoever will be present at that time should not take anything of it.[237]

WATER CRISIS IN THE NEIGHBORING COUNTRIES

Tension in Syria and Iraq rises as the time draws near when of the flow of water from Euphrates will be shut.
Turkey will shut the flow of water from Euphrates between January 13-February 13.

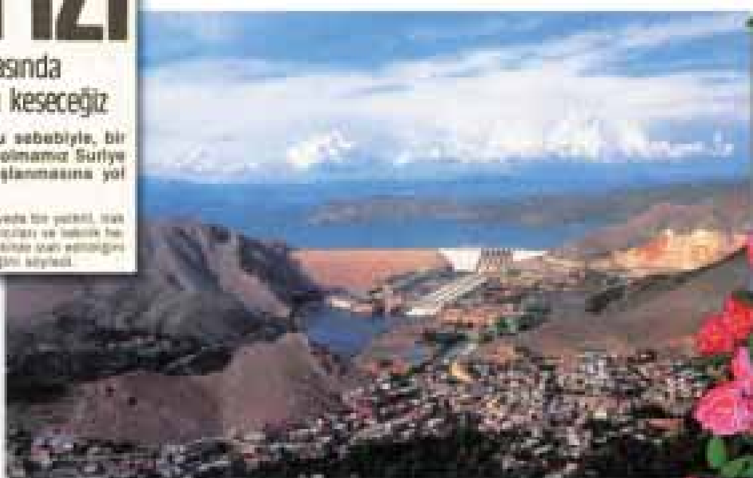

Fırat suyunun kesilme tarihi yaklaşınca Suriye ve Irak'taki telâş arttı

Komşuda su krizi

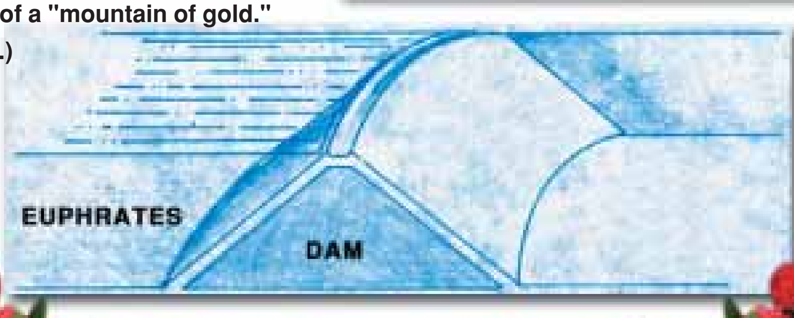
13 Ocak-13 Şubat arasında Fırat nehrinin suyunu keseceğiz

- Atatürk Barajı'nın dolumu sebebiyle, bir ay süreyle suyu kesecek olmamız Suriye ve Irak yetkililerinin telaşlanmasına yol açtı.

Thanks to the new dam, these lands have come to be "worth their weight in gold" since electricity can now be produced, the fertility of the soil has been increased now that the water collected can be used for irrigation, and communications have been made easier.



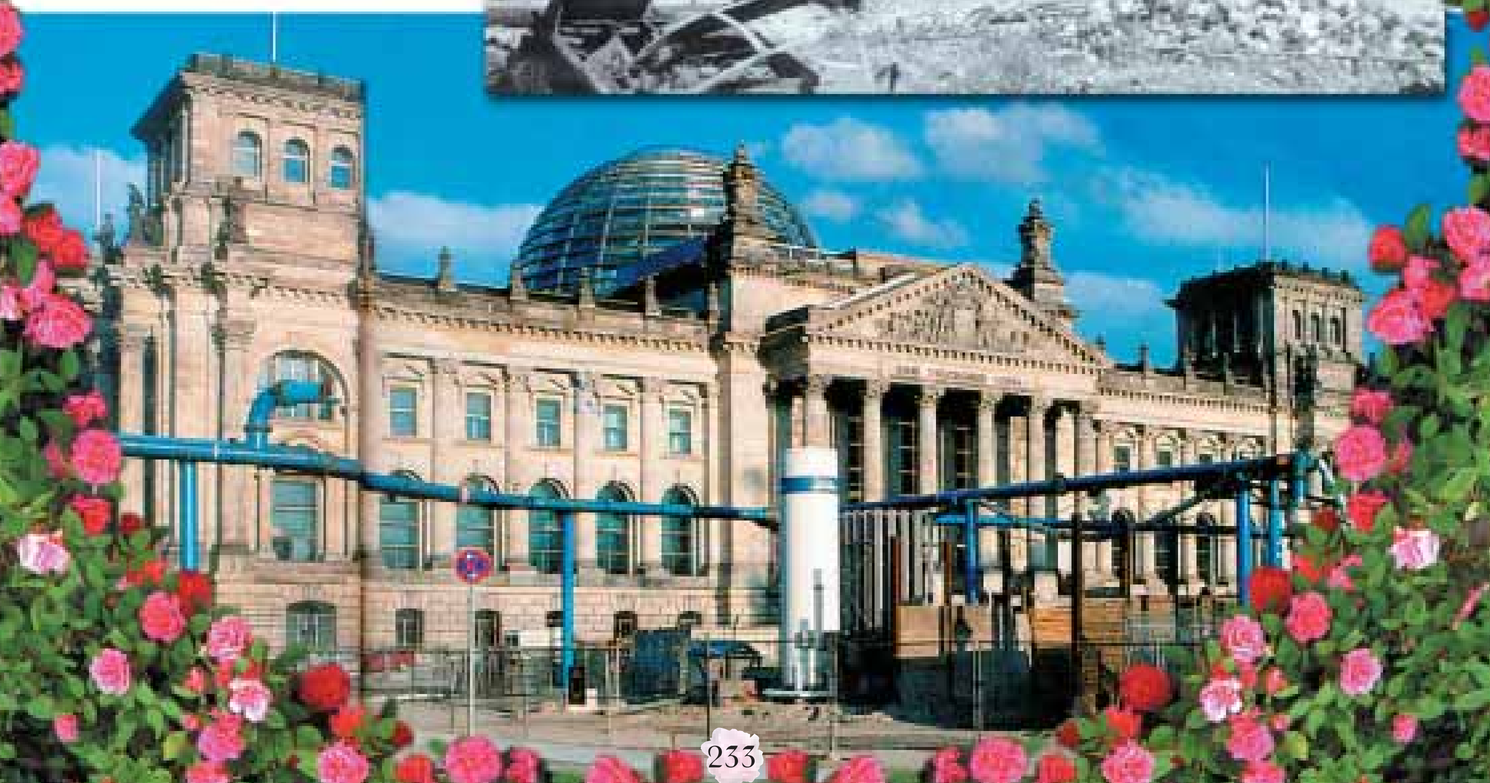
As can be seen from the diagram below, the dam resembles a huge concrete mountain. From this dam (the mountain according to the analogy of the hadith) pours a fortune as valuable as gold. For that reason the dam assumes the nature of a "mountain of gold." (Allah knows best.)



The rebuilding of the ruined places in the world, and the ruination of constructed places are signs and portents of Doomsday.[238]



The Reichstag (German Parliament) after its destruction in 1945. The picture below shows the same building in 1999, after reconstruction. Many buildings are being restored and brought back to their former appearance in the same way.



There are two signs of our Mahdi; ...and those signs are that moon will eclipse in the first night of its fixed nights of eclipse and sun will be eclipsed in the middle of the fixed days for its eclipse, during the month of Ramadhan.[239]

There will be two eclipses of the sun in Ramadan before the Mahdi emerges.[240]

There will be two eclipses of the Moon in Ramadan...[241]

The common points emerging from the above three hadiths are:

1. There will be solar and lunar eclipses during the month of Ramadan.

2. These will be spaced about 14-15 days apart.

3. The eclipses will be repeated twice.

In line with those calculations, there was a lunar eclipse in 1981 (Hijri 1401), on the 15th day of Ramadan, and a solar eclipse on the 29th day of the month. There was a "second" lunar eclipse in 1982 (Hijri 1402) on the 14th day of Ramadan, and a solar eclipse on the 28th day of the month.

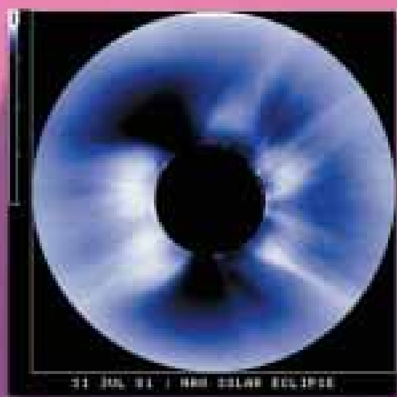
It is also particularly significant that in that particular instance, there was a full lunar eclipse in the middle of the month of Ramadan, a most striking prophecy.





Sky Telescope Magazine, July 1999





Above: A picture of the July 31, 1981, solar eclipse.

Top: A picture of the 1981 eclipse carried by *Sky Telescope* magazine in its July 1999 edition.

The calendar on the left shows the dates of the lunar and solar eclipses of 1981 and 1982.



Spacecraft sends back comet pictures

Halley's comet, 76 years later.

March 6. The Soviet Vega 1 spacecraft flew within 5,500 miles of Halley's comet today, sending back the first pictures of the comet's icy core. Operating on commands sent from the ground, the spacecraft locked its cameras on the comet and transmitted some 500 television images in the three hours during which it made its closest approach.

Scientists from the U.S. and many other nations were invited to Moscow to witness the encounter of Vega 1 and Halley's comet, which returns to earth every 76 years. Preliminary data from the spacecraft's cameras and scientific instruments indicated that the comet's nucleus consists of ice and is about three miles in width and that solar energy causes it to emit the gas that gives the comet its visible tail at rates two or three times greater than had been supposed (→ 6/9).

20th Chronicle (3/1986) p. 1278

On March 6, the Soviet Vega-1 spacecraft flew within 5,500 miles of Halley's comet, sending back the first pictures of the comet's icy core.

Before he comes, a comet spreading light will come from the East.[242]

The birth of that star will follow the eclipse of the Sun and Moon.[243]

A tailed star will be born from the East and spread its light. Its daily direction will be from East to West.[244]

- In 1986 (Hijri 1406), in other words at the start of the 14th century, Halley's comet passed by the Earth. The comet is a bright, shining star.

- It travels from East to West

- This happened after the lunar and solar eclipses of 1981 and 1982 (1401-1402)

People will go on the hajj with no imam at their head. When they descend to Mina, the tribes will savage each other like dogs and there will be great wars. To such an extent that feet will be covered in a lake of blood.[245]



Sacrilege in Mecca

TIME, 3.12.1979

Agony and hysteria as zealots seize the Sacred Mosque

It was as great a sacrilege to devout Muslims as an attack on Jerusalem's Church of the Holy Sepulchre would be to Christians, or a profanation of the Wailing Wall would be to Orthodox Jews. Last week, a day before the beginning of the Islamic New Year, a mysterious band of Muslim fanatics seized the Sacred Mosque of Mecca, taking an unknown number of hostages. At week's end, the situation at the Sacred Mosque was unclear. Government officials in Riyadh said that Saudi armed forces, including the crack National Guard commanded by Prince Abdullah ibn Abdul Aziz, were in "complete control" of the mosque. Other sources, however, suggested that some of the invaders were holding out.

Yet the violent anti-Western, anti-American reaction of the mobs reflected the uncertain currents of emotional fervor that the Ayatullah has helped loose within the volatile world of Islam.

The Sacred Mosque is a gigantic holy place that can hold as many as 300,000 worshipers. At the center of its courtyard, which is 40 acres in size, is the Ka'ba. Muslims believe that this cube-shaped structure, covered always by a black cloth embroidered in gold, was erected to God by Abraham and that it was cleansed of idols by the Prophet Muhammad in A.D. 630. The Ka'ba is the chief focus of prayer and ritual during the hajj, the annual pilgrimage that this year drew more than 2 million Muslims to Mecca.

chine guns, hand grenades and daggers.

The group was led by a man in his early twenties, whose name was said to be Mohammed Abdullah al-'Utaibah. At the beginning of the call to prayer, the young man asked the imam who was leading the service to declare him the new Mahdi—the Islamic messiah. According to the belief of some Muslims, the Mahdi is supposed to appear during the new century. The imam refused; in the ensuing scuffle his assistant was shot and killed. "We are the followers of the Savior," cried the invaders, as they charged across the great square and surrounded the Ka'ba. A similar attack was attempted that morning at the Prophet's Mosque in Medina, 200 miles to the north, but that assault failed because authorities learned of it in advance.

When word of the invasion reached Riyadh, Saudi Arabia's King Khalid ordered the cutting of all telephone and telex lines to the outside world until he could establish whether the gunmen were connected with any outside group. Then, as required by Islamic law, his government sought the permission of the 'ulama, the religious leadership, to make a c

In 1979, there was a massacre in an attack on the Kaaba during the hajj pilgrimage, just as had been revealed in a hadith. This bloody attack on the Kaaba took place on Muharram 1, 1400, (November 21, 1979), in other words on the first day of Hijri 1400, at the beginning of the period when signs of the final times began to follow one another.

Türkiye Gazetesi, 12 Ağustos 1987


Mekke Olayları'nın içyüzü

KENAN AKIN

Saldırıda bulunanlar sanki uyuşturulmuş gibiydi

Harem-i Şerif'in işgalinden korkuluyordu

Bazı İranlı kadınların elbiselerinin altından bıçak çekerek, bazılarının da çarşaflarına sakladıkları demir çubuklarla etrafa saldırmaları, gösteriyi arbedeye çevirmeye yetmişti.

Tazyikli su, atılan göz yaşartıcı bombalar ve havaya sıkılan kurşunlar paniği daha da arttırdı

İşte kanlı arbede!

12 AĞUSTOS 1987 ÇARŞAMBA

Türkiye

GÜNLÜK SİYASİ GAZETE

The inside story on the clashes in Mecca:THE HARAM ESH-SHARIF (THE TEMPLE MOUNT) WAS UNDER THE THREAT OF OCCUPATION

Seven years after the attack on the Kaaba in 1979 (Hijri 1400) in Hijri 1407, an even bloodier incident took place during the hajj. Hadjis demonstrating on the streets were attacked: 402 people were killed and many more injured. It was a great sin for Muslims (Saudi soldiers and Iranian hadjis) to kill one another next to the Beyt-ul Muazzama. These bloody incidents bear a great similarity to the climate described in the hadiths.


İranlı hacı adayları Humeyni'nin posterleriyle gösteri yapmak istedi

Kâbe kana bulandı

Mekke'de çatışma:

S.Arabistan'ın açıklaması

402 ölü

KENAN AKIN Mekke'den bildiriyor

Cuma namazından sonra İranlı hacı adaylarının gösteri yürüyüşü çatışmaya dönüştü ve olaylarda yüzlerce hacı adayı da yaralandı

GÜVENLİK KORDONU

Türkiye Gazetesi, 2 Ağustos 1987

Iranian pilgrims attempted to hold a demonstration carrying posters of Khomeini. CLASH IN MECCA: Death toll at 402

A fire will appear in the sky from the East and a redness will cover the sky for three or seven days in a row.[246]

A fire will enfold you. That fire is currently extinguished in the valley called Berehut. People will be enfolded in that fire with terrible suffering. That fire will burn and destroy people and belongings. For eight days it will rage over the world like wind and cloud. The heat of night will be fiercer than that of day. That fire will stretch from the heads of man to the highest heavens, and there will be a terrible noise like thunder between the earth and sky, he said.[247]

In July 1991, Iraq invaded Kuwait, and as a result of the burning of the Kuwaiti oil wells Kuwait, and the Persian Gulf were engulfed in flames.

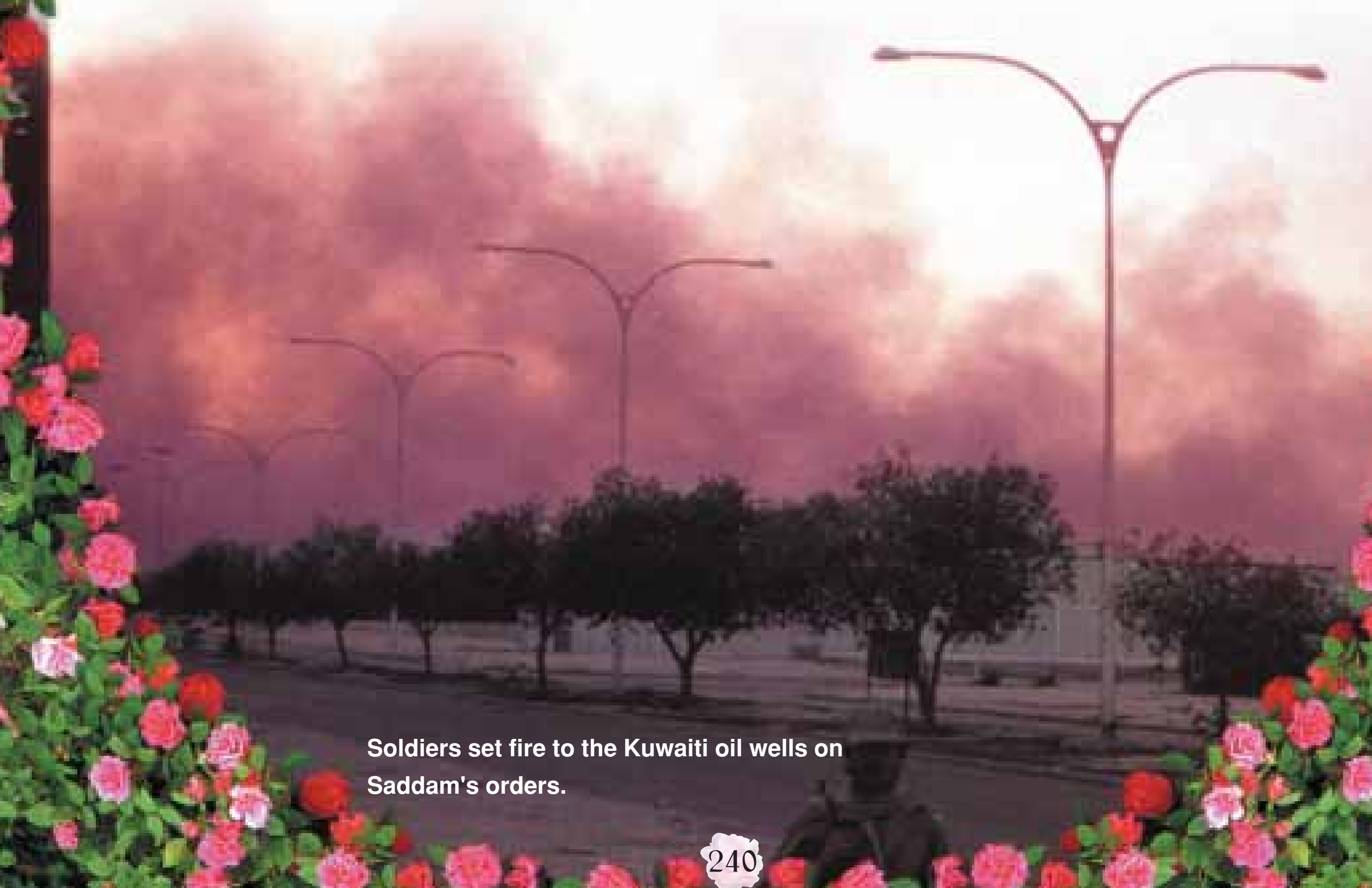


- The burning oil in Kuwait led to the deaths of people and animals. According to experts, half a million tons of oil went up into the atmosphere as smoke. Every day, more than 10,000 tons of soot, sulphur, carbon-dioxide and large quantities of hydrocarbons with their carcinogenic properties hang suspended over the Gulf. It is not just the Gulf, but the world itself that is burning.[248]

- Two wells that were set alight produced as much oil as Turkey does in one day, and the smoke from them can be seen from Saudi Arabia, 55 kilometres away.[249]

- Continuing news of disaster from the Gulf: Hundreds of oil wells set alight in Kuwait are still burning fiercely. Experts say it will be "exceedingly difficult to put those fires out," and it is said that the fires will affect a wide area from Turkey to India for the next 10 years.

The fire and smoke coming from the wells constantly pollute the atmosphere. Daytime resembles night in Kuwait. The brown smoke that rises together with the flames remind one of the sky as the autumn turns into winter … It will take at least a century for Kuwait to be completely habitable again. The smoke that rises with the flames is visible from miles away, totally blocking out the sky and making the country unfit to live in. The wealthy are abandoning Kuwait.[250]



Soldiers set fire to the Kuwaiti oil wells on Saddam's orders.

He (The Mahdi) will not come until there is a portent from the Sun.[251]

The solar eclipse of August 11, 1999 was the last of the century. During this eclipse, the likes of which take place only every 400 years, the sun, the moon and the world align. It was the first time that so many people had been able to watch and study an eclipse for so long a duration. Below are some newspaper headlines regarding the phenomenon. This can be interpreted as the "portent from the Sun" referred to in the hadith. (Allah knows best, of course).


CNN.com
sci-tech > space > story page
eclipse '99

MAIN PAGE
WORLD
U.S.
LOCAL
POLITICS
WEATHER
BUSINESS
SPORTS
TECHNOLOGY
SPACE
HEALTH
ENTERTAINMENT
BOOKS
TRAVEL
FOOD
ARTS & STYLE
NATURE
IN-DEPTH
ANALYSIS
myCNN

Millions watch century's last eclipse

Europe's view cloudy, clear skies in Mideast

August 11, 1999
Web posted at: 1:12 a.m. EDT (1712 GMT)

In this story:

Gloomy views in England

The eclipsed sun peeks out from behind the moon over Diyabikar, Turkey


BBC NEWS
You are in: Science/Nature: Specials
in the path of darkness

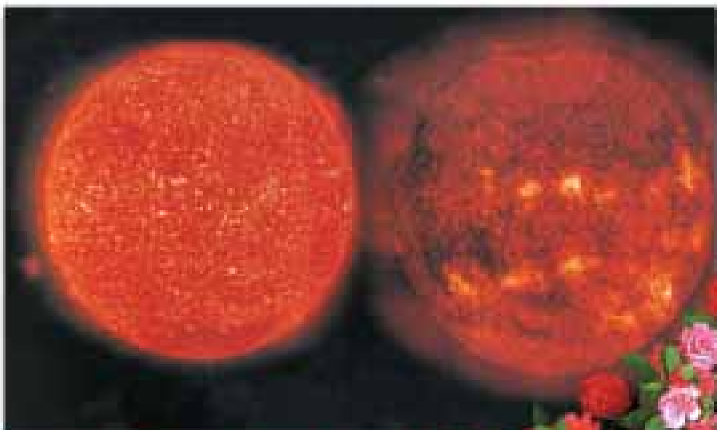
s Front Page
World
UK
England
Ireland
cotland
Wales
Politics
usiness
tainment
/Nature
Technology
Health
Education

Tuesday, 17 August, 1999, 14:40 GMT 15:40 UK

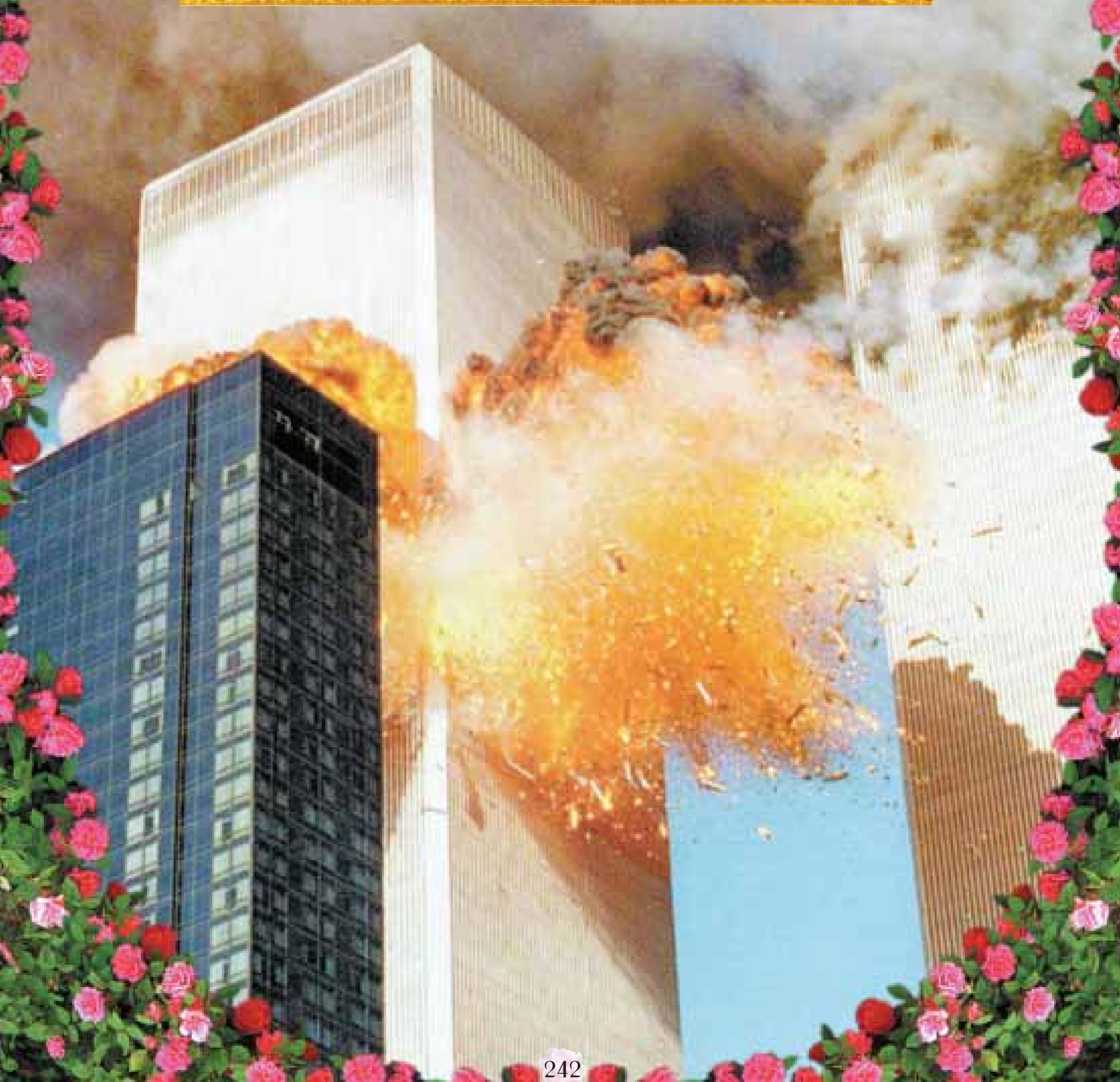
Day becomes night

The stages of the total eclipse of the Sun
(As viewed from Falmouth)
40 MINUTES AFTER FIRST CONTACT
1037 BST
You may see dark specks on the sun's surface called sun spots.

This portent from the Sun may be the great explosion that took place in the twentieth century. On the left of the picture to the side is an image of the Sun taken in 1996. The image on the right was taken in 2000, and shows its latest appearance, after the explosion.



Before the Hour comes, there will be a tribulation like patches of dark night...[252]



The word "tribulation *(fitna)*" implies anything that turns peoples' reason and hearts away from the true path, or war, incitement, chaos, disorder and conflict. The tribulation in the hadith will leave smoke and dust behind it, we learn.



Furthermore, the way that tribulation is described as "darkness" in the hadith, can be seen as an indication that its origins are unclear, that it is unexpected. Looking at it from that regard, it is probable that the hadith is referring to the world's worst terrorist attack, on the cities of New York and Washington in the United States on September 11, 2001.



The inhabitants of Egypt and Sham would kill their ruler and his commands…[253]


"All the News That's Fit to Print"

The New York Times

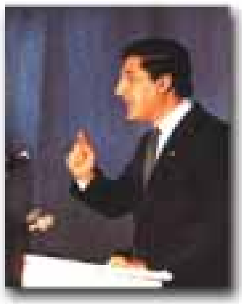
LATE CITY EDITION

NEW YORK, WEDNESDAY, OCTOBER 7, 1981

SADAT ASSASSINATED AT ARMY PARADE AS MEN AMID RANKS FIRE INTO STANDS; VICE PRESIDENT AFFIRMS 'ALL TREATIES



Anwar Sadat, who came to power in Egypt in 1970 and remained there for 11 years, was killed by his opponents during a military march-past in 1981. Other Egyptian leaders who have been killed include Prime Minister Boutros Ghali, assassinated in 1910, and Prime Minister Mahmoud Nukrashy Pasha, assassinated in 1948.



Bashir Gemayel, the assasinated phalange President of Lebanon

The word Sham is not only used for the city of Damascus in Syria. The world means "left" in Arabic, and has long been used to refer to those countries to the left of the Hijaz region (where the cities of Mecca and Medina stand). Many leaders have been killed in the region. Some of these are: Former Syrian Prime Minister Salah al-Deen Beetar (bottom left), killed in 1980, Syrian Prime Minister Droubi Pasha, killed in 1921, Syrian Prime Minister Muhsin al-Barazi, assassinated in 1949, King Abdullah of Jordan, killed in 1851, and Lebanese Phalange leader Bashir Gemayel (above right), killed in a bomb attack in 1982.





The people of Sham will take prisoner the tribes of Egypt.[254]

Today, the states in the region in question include Israel. That is why the hadith could be pointing to the war between the State of Israel and Egypt, and the invasion of Egyptian territory.





On October 26, 1956, Israel attacked Egypt and began to occupy the Sinai Peninsula. The fighting ended shortly afterwards following intervention by the United Nations, and a UN peacekeeping force was stationed on the Israeli border.



The 1967 Six-Day War was another war between Israel and Egypt. By the end of the war, Israel had captured all of the Gaza Strip and the Sinai peninsula, the West Bank of the River Jordan, the city of Jerusalem and the Golan Heights.

The Hour (Last Day) will not be established until ... earthquakes will be very frequent.[255]

There are two great events before the day of Judgment ... and then years of earthquakes.[256]



New York Times, 19 April 1906

OVER 500 DEAD, $200,000,000 LOST IN SAN FRANCISCO EARTHQUAKE

Nearly Half the City Is in Ruins and 50,000 Are Homeless.

WATER SUPPLY FAILS AND DYNAMITE IS USED IN VAIN

Great Buildings Consumed Before Helpless Firemen—Federal Troops and Militia Guard the City, With Orders to Shoot Down Thieves—Citizens Roused in Early Morning by Great Convulsion and Hundreds Caught by Falling Walls.

CNN.com / WORLD

Strong quake rattles southwestern Japan

March 24, 2001
Web posted at: 3:06 AM EST (0806 G

TOKYO, Japan -- At least two people were injured after an earthquake measuring 6.4 shook western Japan, but there were n immediate signs of widespread damage.

The quake, centered about 61 kilometers (38 miles) below g struck at 3:28 p.m. local time

CNN.com / WORLD

Earthquake rocks China, officials say

April 13, 2001
Web posted at: 1:50 AM EDT (0550 GMT)

BEIJING, China -- The second earthquake in three days in southwest China has killed at least two people, and injured at least 190 more.

Damage is said to be extensive from the magnitude 5.9 quake in the province of Yunnan, near China's border with Myanmar.

The signs of the end times are coming one after the other

In the hadiths that have come down to us from the Prophet (saas), news is given concerning the end times and the Golden Age of Islam. When we compare these signs with the things that are taking place in our time, we can see many indications that we are living through the End Times and which also herald the arrival of the Golden Age of Islam.

We must make it clear that some of the signs pointed to in the hadiths that we have been considering in this chapter may have been witnessed to one extent or another throughout the 1,400-year history of Islam, in some part of the world. That does not mean, however, that those were the end times. Because, in order to describe one period as the End Times, all the signs of the last day need to happen at the same time, one after the other. That situation is referred to in a hadith:

> *"Signs following one another like bits of a necklace falling one after the other when its string is cut."*[257]

In the hadiths, the beginning of the End Times is described as when discord grows, and war and conflict are on the increase, when there is chaos and moral degeneration rears its head and people turn away from the morality of religion. At the time in question, natural disasters will occur all over the world, poverty will reach unseen levels, there will be a large increase in the crime rate, and murder and brutality everywhere. Yet this will be only the first stage. During the second phase, Allah will rescue mankind from this chaos and replace it with a blessed existence full of plenty, peace and security.

The Hour will not be established … till the people compete with one another in constructing high buildings.[258]



The Last Day will not be established until... time will pass quickly.[259]

Great distances will be traversed in short spans of time.[260]

The Last hour will not come before time contracts, a year being like a month, a month like a week, a week like a day, a day like an hour, and an hour like the kindling of a fire.[261]



The century we are living in has seen the capability of constructing supersonic aeroplanes, and the ability, thanks to trains and other improvements in means of transport, to make journeys in a few minutes that would once have taken months, and in great comfort. What this hadith indicates is also taking place in this manner.

Communication between continents would take weeks hundreds of years ago, but is now a matter of seconds, thanks to the Internet and improvements in technology. Goods that used to take weeks to arrive, following a long journey, can now be delivered at a moment's notice. Billions of books can now be printed in the time it would take to write a single letter just a few centuries ago. As well, other technological developments have meant that we no longer waste large amounts of time on cooking, cleaning and child minding.





One could go on citing similar examples. Yet, the important thing here, of course, is that the signs of Doomsday, as set out by the Prophet (saas) in the seventh century, are now happening one by one.



The last hour will not come before the end of a man's whip speak to him.[262]

The whip is known as a tool used in earlier times when riding or guiding pack animals such as horses or camels. When we look closely at this hadith, we can see that the Prophet (saas) is making a comparison. Let us ask people living at the present time a question, "Is there a modern implement that talks and resembles a whip?"

The most logical reply to that question is the mobile telephone, with its long antenna, or similar communications equipment. If we bear in mind that mobile or satellite phones are comparatively recent developments, then the wisdom behind the Prophet (saas)'s description of 1,400 years ago is even clearer. That is just one more indication that we are living through the period prior to Doomsday.



There will be no Judgment ... until a person's own voice speaks to him.[263]

The message in the hadith is quite clear: A person's hearing the sound of his own voice is another sign of the end times. There is no doubt that in order to hear the sound of one's one voice, one first needs to record it, and then to play it back to himself. Sound recording and reproduction equipment are products of the twentieth century. That development marked a scientific turning point, and led to the birth of the communications and media industries. Sound reproduction is nearly perfect now, thanks to computer and laser technologies.

In short, the electronic gadgets of our time, microphones and speakers, allow us to record sound and play it back, and are also manifestations of that related in the above hadith.

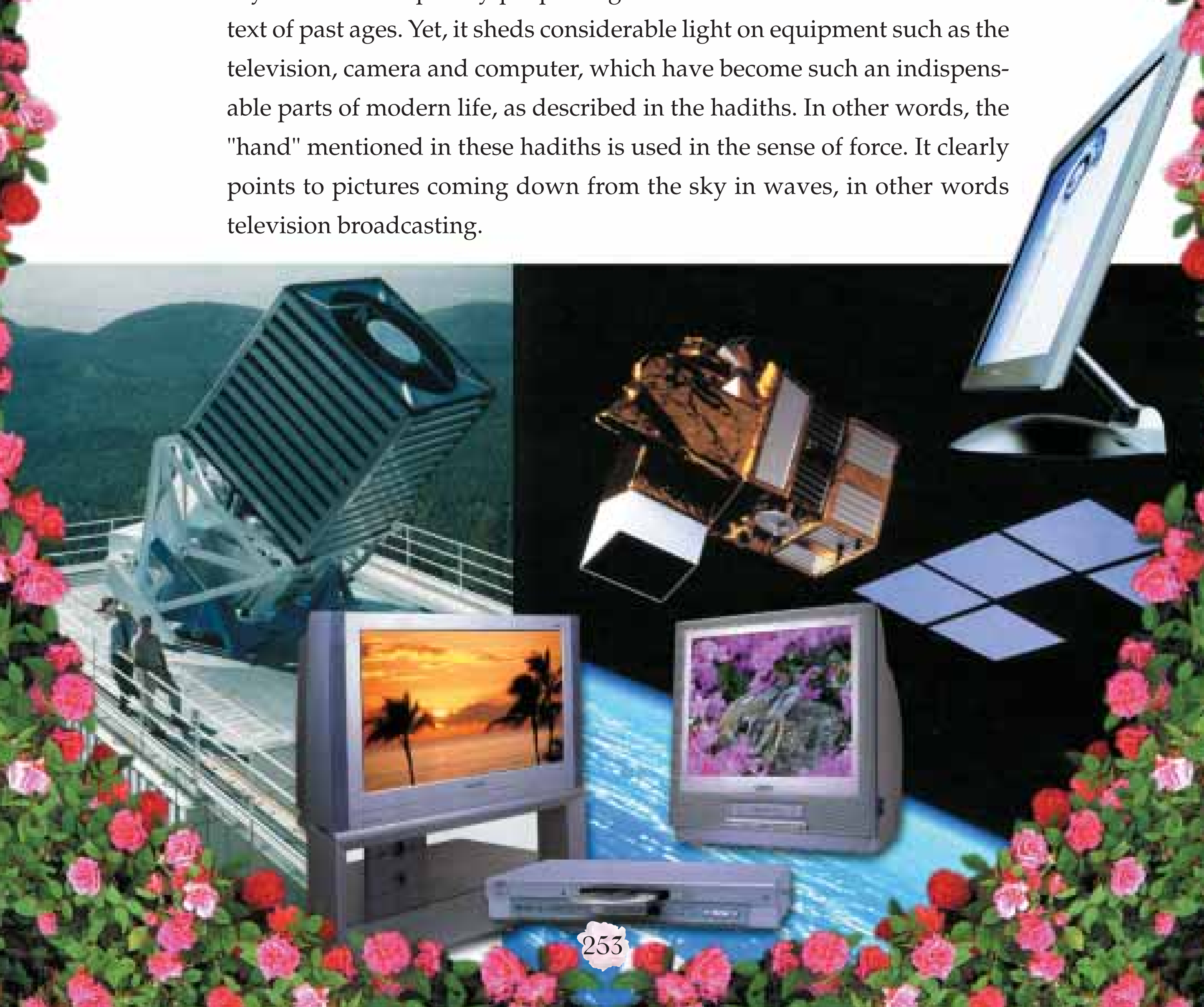


The sign of that day: A hand will be extended from the sky, and people will look and see it.[264]

The sign of that day is a hand extended in the sky and people stopping to look at it.[265]

The Arabic word for "hand" in the above hadiths is "yed." As well as "hand," the dictionary also provides such meanings as "power, force, strength, means etc." It is probable that in these hadiths the word is used in those senses.

The idea of a "power, force, strength or means" extending from the sky and looked upon by people might not make much sense in the context of past ages. Yet, it sheds considerable light on equipment such as the television, camera and computer, which have become such an indispensable parts of modern life, as described in the hadiths. In other words, the "hand" mentioned in these hadiths is used in the sense of force. It clearly points to pictures coming down from the sky in waves, in other words television broadcasting.



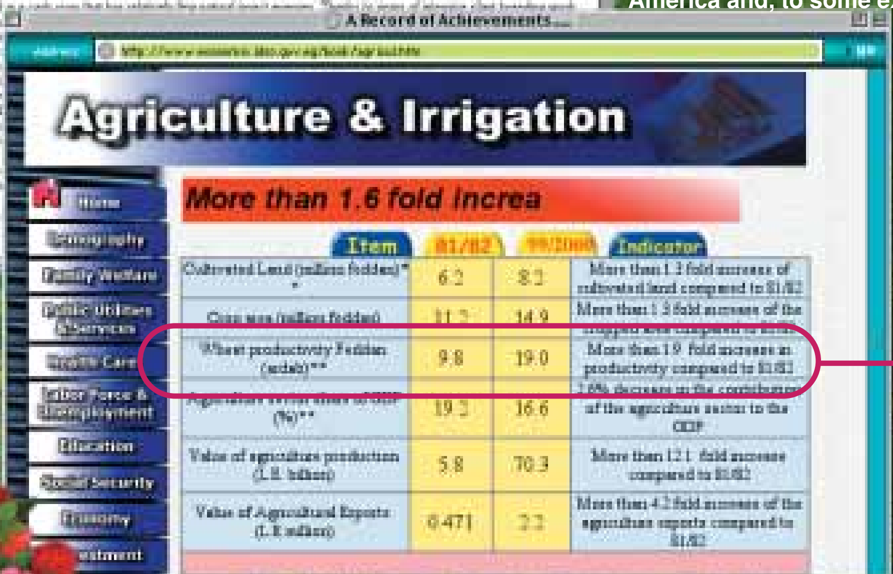
People will reap 700 measures of wheat for every one they sow … People will throw down a few handfuls of seeds and reap 700 handfuls … Although much rain will fall, none will be wasted.[266]

The Prophet (saas) provided many other details of the technological advances that will accompany the end times. Attention is also drawn in the hadiths to the move towards modern agricultural techniques, the development of new production methods, seed improvement research, and increasing production as a result of better use of rainwater by building new dams and artificial lakes.



WHEAT IS CENTURY'S 'MIRACLE CROP'

The increase in wheat production was described in on the website www.worldbank.org/html/cgiar/press/wheat3.html: Wheat is century's miracle crop. İsmail Serageldin, World Bank vice president for Environmentally Sustainable Development and CGIAR chairman, said: 'WHEAT IS THIS CENTURY'S MIRACLE CROP' He continued: 'Increased wheat productivity has prevented widespread food shortages and stabilized the food security of Asia, Latin America and, to some extent, Africa.'



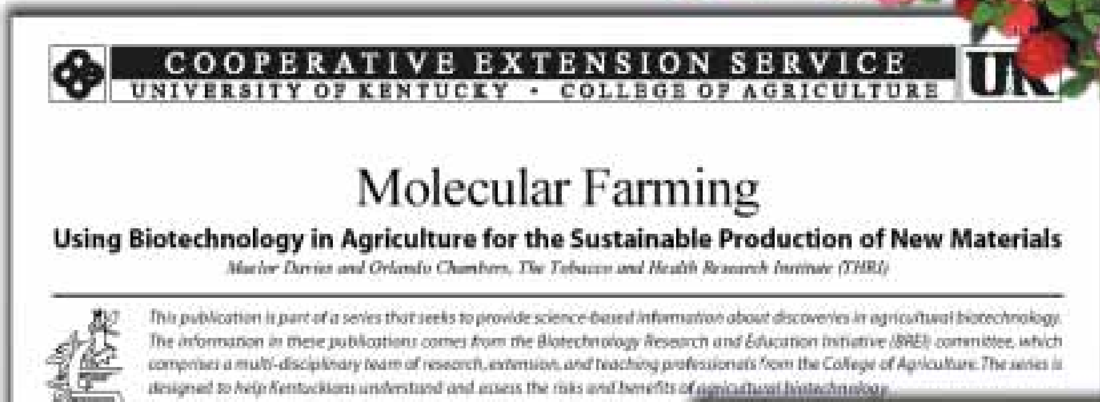
A Record of Achievements

Agriculture & Irrigation

More than 1.6 fold increa

Item	81/82	99/2000	Indicator
Cultivated Land (million feddan)**	6.2	8.2	More than 1.3 fold increase of cultivated land compared to 81/82
Crop area (million feddan)	11.2	14.9	More than 1.3 fold increase of the [illegible]
Wheat productivity Feddan (ardab)**	9.8	19.0	More than 1.9 fold increase in productivity compared to 81/82
[illegible] (%)**	19.3	16.6	[illegible] of the agriculture sector to the GDP
Value of agriculture production (L.E. billion)	5.8	70.3	More than 12.1 fold increase compared to 81/82
Value of Agricultural Exports (L.E. billion)	0.471	2.2	More than 4.2 fold increase of the agriculture exports compared to 81/82

The figures for wheat production between 1981-2 and 1999-2000 on the www.economic.idsc.gov.eg/book/agricul.htm website show a 90% rise.


COOPERATIVE EXTENSION SERVICE
UNIVERSITY OF KENTUCKY • COLLEGE OF AGRICULTURE

Molecular Farming

Using Biotechnology in Agriculture for the Sustainable Production of New Materials

Maelor Davies and Orlando Chambers, The Tobacco and Health Research Institute (THRI)

This publication is part of a series that seeks to provide science-based information about discoveries in agricultural biotechnology. The information in these publications comes from the Biotechnology Research and Education Initiative (BREI) committee, which comprises a multi-disciplinary team of research, extension, and teaching professionals from the College of Agriculture. The series is designed to help Kentuckians understand and assess the risks and benefits of agricultural biotechnology.

BREI

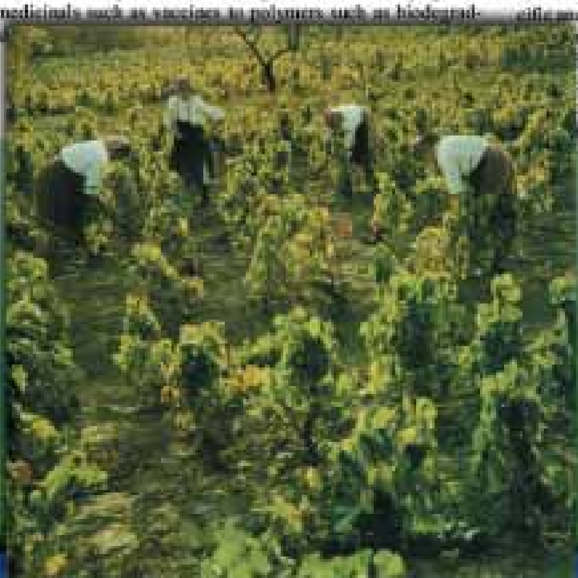
Introduction

The science of biotechnology, now some 20 years old, has long promised the prospect of adapting agricultural crops and livestock to entirely new purposes. Just as genetically engineered bacteria have become routinely used for economical, efficient production of a wide range of medicinal proteins and industrial enzymes, plants and animals may be engineered to produce a variety of valuable biological molecules ranging from medicinals such as vaccines to polymers such as biodegrad-

How Does Mo

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Technology is advancing at a rapid pace today. The quality and quantity of products are being greatly increased. This rapid development, particularly in genetic science, is creating a revolution in agricultural technology, the same way as in all aspects of technology.

At that time ... life spans will grow longer.[267]


BBC NEWS

You are in: Health

Front Page
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Background
Briefings
Medical notes
Education
Entertainment

Sunday, 26 December, 1999, 14:04 GMT

Children could 'live to 100'

Longer years of good health do not always accompany longer life

Fourteen centuries have passed since the Prophet (saas) brought forward that news. The average expected lifespan is much higher now than it has been at any other time in recent history. A great difference can be seen even between the figures for the beginning and the end of the twentieth century. For instance, it is estimated that a baby born in 1995 will live some 35 years longer than one born around 1900. Another striking example on the same subject is that in the recent past very few people lived to be 100, whereas now it is a great deal more common.

More than half of the developments regarding life extension have taken place in the twentieth century. Information on this subject is available on the website you see below (www.hsph.harvard.edu/review/special.htm) According to this page, "Life expectancy in the United States, for example, has risen from 47 years in 1900 to 78 years in 1995….First, when people are poor, they die young, and miniscule increases in per capita incomes can have a major impact on life expectancy. Second, even if you were enormously wealthy in 1900, there were 25 years of life expectancy you could not buy, which in 1990 could be gained even at relatively modest incomes."

The website below (www.viewzone.com/aging.html) includes some statistics. According to these, new born babies will have a potential average life span of 76 years, but this average is subject to change, because "In 1796, life expectancy was 24 years. A hundred years later it doubled to 48. Right now, it's 76." "Over half the baby boomers here in America are going to see their hundredth birthday and beyond in excellent health," says Dr. Ronald Klatz of the American Academy of Anti-Aging.


The Future of Public Health


Human Immortality: A Scientific Reality?

Conclusion

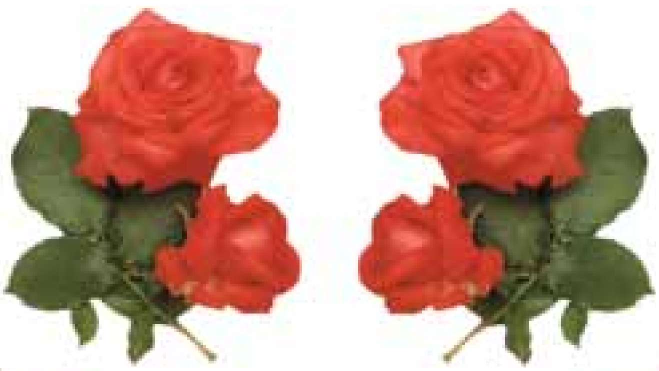
In the Qur'an, Allah states that He has brought about many miracles by means of the prophets. When the Prophet Musa (as) threw down his staff, for instance, it turned into a serpent, and when he smote the sea with that staff it divided into two, leaving a dry path down the middle. The Prophet 'Isa (as) came into the world without a father, and spoke while he was still in the cradle. Another miracle is the way he was able to heal the sick… All these miracles were support and help given to them, in the sight of Allah, to allow them to convince the people and lead them to believe in them.

Allah supported the Prophet Muhammad (saas) by means of both the miracles in the Qur'an and with information given him regarding the unknown. The Prophet (saas) supplied details about events that would happen in the near and distant future. Seeing these actually come to be is both a means of increasing the excitement of believers and of warming the hearts of unbelievers towards Islam.

Events that would have seemed impossible to happen in his own time, and that no one could even have imagined, which are now occurring one after the other, are clear evidence of the fact that the Prophet (saas) was relating special knowledge.

We must make it clear that those who refuse to be guided to the true path will nevertheless still refuse to believe, despite the clear evidence and miracles of the Prophet (saas) and the Qur'an. Allah reveals that fact in the Qur'an:

They have sworn by Allah with their most earnest oaths that if a Sign comes to them they will believe in it. Say: "The Signs are in Allah's control alone." What will make you realise that even if a Sign did come, they would still not believe? (Surat al-An'am: 109)



Conclusion: Those who abide by the Prophet (saas) will be saved

The most important reason for learning about the morality of the Prophet (saas), and how he behaved under particular conditions, is to take these as examples in order to try to emulate him in godliness, uprightness, purity of faith, modesty, cleanliness and belief. Most individuals take other people as their role models, emulate their behavior and try to talk and act like them. However, it is the Prophet (saas), and the other prophets who acted and believed like him, who ought to be followed.

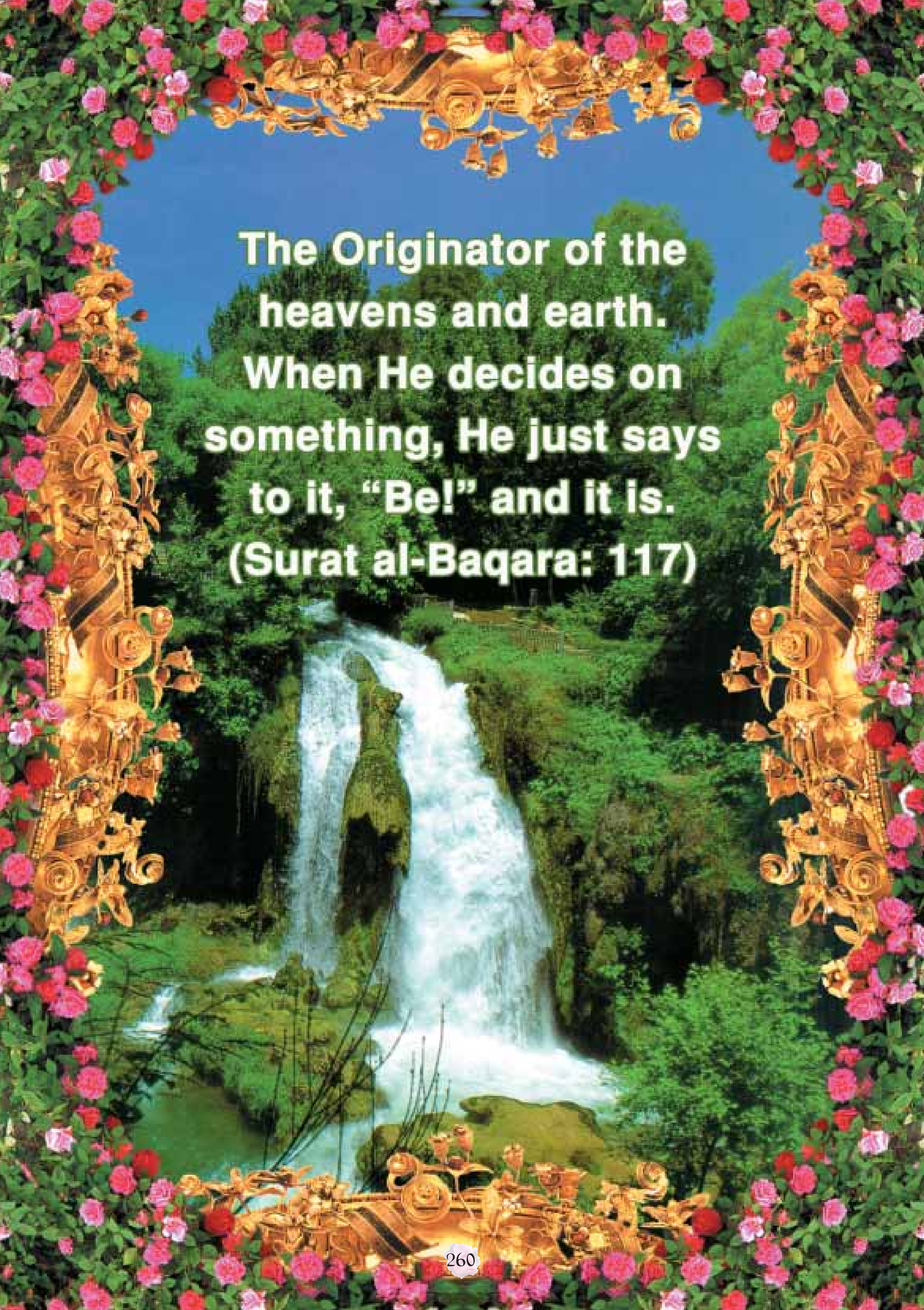
In the verses of the Qur'an, Allah stresses the importance of believing in Him and His Prophet (saas), and of supporting and helping the Prophet (saas) and following his path. He has given the good news that those who do so will be saved:

> *So that you might all believe in Allah and His Messenger and honor Him and respect Him and glorify Him in the morning and the evening. (Surat al-Fath: 9)*

> *"... Those who believe in him and honor him and help him, and follow the Light that has been sent down with him, they are the ones who are successful." (Surat al-A'raf: 157)*

Supporting the Prophet (saas) at the present time is only possible by abiding by the Qur'an and his Sunnah, by making the same efforts as he did to spread the morality of the Qur'an throughout the world, and by doing all in one's power to be like him. Allah will help those who do so in the same way that He helped the Prophet (saas). He will ease their task and grant them success where they would have never expected it. Though, the most important reason for attempting to resemble the Prophet (saas) is to win our Lord's good pleasure, mercy and Paradise.





The Originator of the heavens and earth. When He decides on something, He just says to it, "Be!" and it is. (Surat al-Baqara: 117)

The Evolution Deception

Every detail in this universe points to a superior creation. By contrast, materialism, which seeks to deny the fact of creation in the universe, is nothing but an unscientific fallacy.

Once materialism is invalidated, all other theories based on this philosophy are rendered baseless. Foremost of them is Darwinism, that is, the theory of evolution. This theory, which argues that life originated from inanimate matter through coincidences, has been demolished with the recognition that the universe was created by Allah. American astrophysicist Hugh Ross explains this as follows:

> Atheism, Darwinism, and virtually all the "isms" emanating from the eighteenth to the twentieth century philosophies are built upon the assumption, the incorrect assumption, that the universe is infinite. The singularity has brought us face to face with the cause—or causer—beyond/behind/before the universe and all that it contains, including life itself.[268]

It is Allah Who created the universe and Who designed it down to its smallest detail. Therefore, it is impossible for the theory of evolution, which holds that living beings are not created by Allah, but are products of coincidences, to be true.

Unsurprisingly, when we look at the theory of evolution, we see

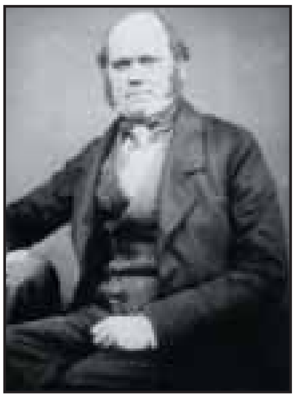
that this theory is denounced by scientific findings. The design in life is extremely complex and striking. In the inanimate world, for instance, we can explore how sensitive are the balances which atoms rest upon, and further, in the animate world, we can observe in what complex designs these atoms were brought together, and how extraordinary are the mechanisms and structures such as proteins, enzymes, and cells, which are manufactured with them. This extraordinary design in life invalidated Darwinism at the end of the 20th century.

We have dealt with this subject in great detail in some of our other studies, and shall continue to do so. However, we think that, considering its importance, it will be helpful to make a short summary here as well.

The Scientific Collapse of Darwinism

Although a doctrine going back as far as ancient Greece, the theory of evolution was advanced extensively in the 19th century. The most important development that made the theory the top topic of the world of science was the book by Charles Darwin titled The Origin of Species published in 1859. In this book, Darwin denied that different living species on the earth were created separately by Allah. According to Darwin, all living beings had a common ancestor and they diversified over time through small changes. Darwin's theory was not based on any concrete scientific finding; as he also accepted, it was just an "assumption." Moreover, as Darwin confessed in the long chapter of his book titled "Difficulties of the Theory," the theory was failing in the face of many critical questions.

Darwin invested all his hopes in new scientific discoveries, which he expected to solve the "Difficulties of the Theory." However, contrary to his expectations, scientific findings expanded the dimensions of these difficulties. The defeat of Darwinism against science can be reviewed under three basic topics:



Charles Darwin

1) The theory can by no means explain how life originated on the earth.

2) There is no scientific finding showing that the "evolutionary mechanisms" proposed by the theory have any power to evolve at all.

3) The fossil record proves completely the contrary of the suggestions of the theory of evolution.

In this section, we will examine these three basic points in general outlines:

The First Insurmountable Step: The Origin of Life

The theory of evolution posits that all living species evolved from a single living cell that emerged on the primitive earth 3.8 billion years ago. How a single cell could generate millions of complex living species and, if such an evolution really occurred, why traces of it cannot be observed in the fossil record are some of the questions the theory cannot answer. However, first and foremost, of the first step of the alleged evolutionary process it has to be inquired: How did this "first cell" originate?

Since the theory of evolution denies creation and does not accept any kind of supernatural intervention, it maintains that the "first cell" originated coincidentally within the laws of nature, without any design, plan, or arrangement. According to the theory, inanimate matter must have produced a living cell as a result of coincidences. This, however, is a claim inconsistent with even the most unassailable rules of biology.

"Life Comes from Life"

In his book, Darwin never referred to the origin of life. The primitive understanding of science in his time rested on the assumption that living beings had a very simple structure. Since medieval times, spontaneous generation, the theory asserting that non-living materials came together to form living organisms, had been widely accepted. It was commonly believed that insects came into being from food leftovers, and mice from wheat. Interesting experiments were conducted to prove this theory. Some wheat was placed on a dirty piece of cloth, and it was believed that mice would originate from it after a while.

Similarly, worms developing in meat was assumed to be evidence of spontaneous generation. However, only some time later was it understood that worms did not appear on meat spontaneously, but were carried there by flies in the form of larvae, invisible to the naked eye.



French biologist Louis Pasteur

Even in the period when Darwin wrote The Origin of Species, the belief that bacteria could come into existence from non-living matter was widely accepted in the world of science.

However, five years after the publication of Darwin's book, Louis Pasteur announced his results after long studies and experiments, which disproved spontaneous generation, a cornerstone of Darwin's theory. In his triumphal lecture at the Sorbonne in 1864, Pasteur said, "Never will the doctrine of spontaneous generation recover from the mortal blow struck by this simple experiment."[269]

Advocates of the theory of evolution resisted the findings of Pasteur for a long time. However, as the development of science unraveled the complex structure of the cell of a living being, the idea that life could come into being coincidentally faced an even greater impasse.

Inconclusive Efforts in the Twentieth Century

The first evolutionist who took up the subject of the origin of life in the 20th century was the renowned Russian biologist Alexander Oparin. With various theses he advanced in the 1930's, he tried to prove that the cell of a living being could originate by coincidence. These studies, however, were doomed to failure, and Oparin had to make the following confession: "Unfortunately, however, the problem of the origin of the cell is perhaps the most obscure point in the whole study of the evolution of organisms."[270]

Evolutionist followers of Oparin tried to carry out experiments to solve the problem of the origin of life. The best known of these experiments was carried out by American chemist Stanley Miller in 1953.



One of the evolutionists' gravest deceptions is the way they imagine that life could have emerged spontaneously on what they refer to as the primitive earth, represented in the picture above. They tried to prove these claims with such studies as the Miller experiment. Yet they again suffered defeat in the face of the scientific facts; The results obtained in the 1970s proved that the atmosphere on what they describe as the primitive earth was totally unsuited to life.

Combining the gases he alleged to have existed in the primordial earth's atmosphere in an experiment set-up, and adding energy to the mixture, Miller synthesized several organic molecules (amino acids) present in the structure of proteins.

Barely a few years had passed before it was revealed that this experiment, which was then presented as an important step in the name of evolution, was invalid, the atmosphere used in the experiment having been very different from real earth conditions.[271]

After a long silence, Miller confessed that the atmosphere medium he used was unrealistic.[272]

All the evolutionist efforts put forth throughout the 20th century to explain the origin of life ended with failure. The geochemist

Jeffrey Bada from San Diego Scripps Institute accepts this fact in an article published in Earth Magazine in 1998:

> Today as we leave the twentieth century, we still face the biggest unsolved problem that we had when we entered the twentieth century: How did life originate on Earth?[273]

The Complex Structure of Life

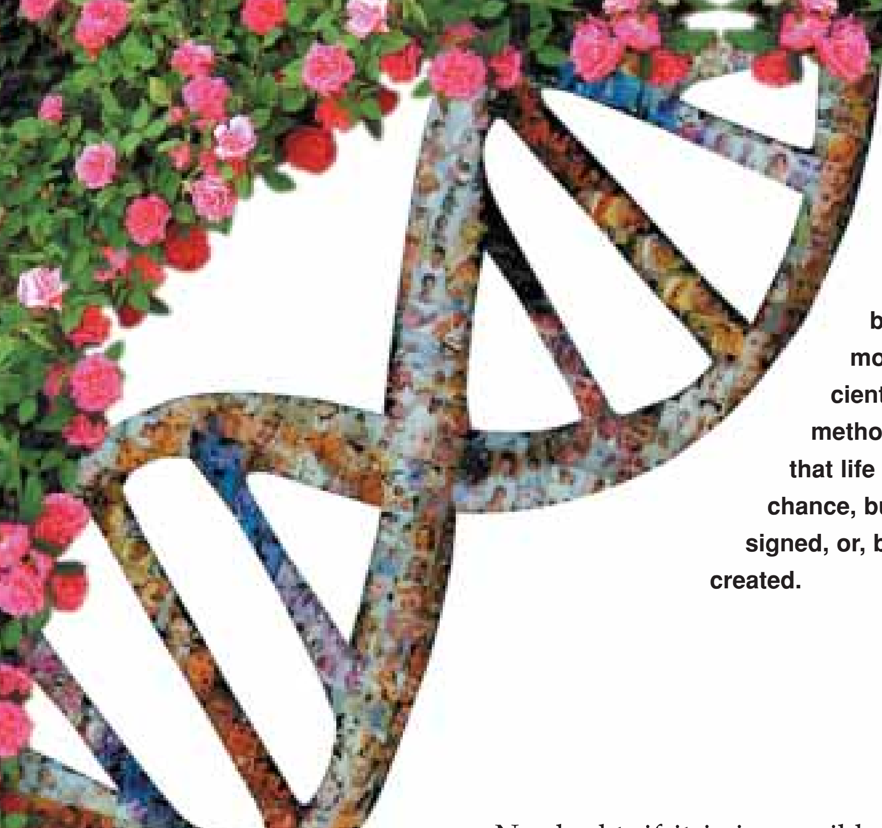
The primary reason why the theory of evolution ended up in such a big impasse about the origin of life is that even the living organisms deemed the simplest have incredibly complex structures. The cell of a living being is more complex than all of the technological products produced by man. Today, even in the most developed laboratories of the world, a living cell cannot be produced by bringing inorganic materials together.

The conditions required for the formation of a cell are too great in quantity to be explained away by coincidences. The probability of proteins, the building blocks of cell, being synthesized coincidentally, is 1 in 10950 for an average protein made up of 500 amino acids. In mathematics, a probability smaller than 1 over 1050 is practically considered to be impossible.

The DNA molecule, which is located in the nucleus of the cell and which stores genetic information, is an incredible databank. It is calculated that if the information coded in DNA were written down, this would make a giant library consisting of 900 volumes of encyclopaedias of 500 pages each.

A very interesting dilemma emerges at this point: the DNA can only replicate with the help of some specialized proteins (enzymes). However, the synthesis of these enzymes can only be realized by the information coded in DNA. As they both depend on each other, they have to exist at the same time for replication. This brings the scenario that life originated by itself to a deadlock. Prof. Leslie Orgel, an evolutionist of repute from the University of San Diego, California, confesses this fact in the September 1994 issue of the Scientific American magazine:

> It is extremely improbable that proteins and nucleic acids, both of which are structurally complex, arose spontaneously in the same place at the same time. Yet it also seems impossible to have one without the other. And so, at first glance, one might have to conclude that life could never, in fact, have originated by chemical means. [274]



All information about living beings is stored in the DNA molecule. This incredibly efficient information storage method alone is a clear evidence that life did not come into being by chance, but has been purposely designed, or, better to say, marvellously created.

No doubt, if it is impossible for life to have originated from natural causes, then it has to be accepted that life was "created" in a supernatural way. This fact explicitly invalidates the theory of evolution, whose main purpose is to deny creation.

Imaginary Mechanisms of Evolution

The second important point that negates Darwin's theory is that both concepts put forward by the theory as "evolutionary mechanisms" were understood to have, in reality, no evolutionary power.

Darwin based his evolution allegation entirely on the mechanism of "natural selection". The importance he placed on this mechanism was evident in the name of his book: The Origin of Species, By Means Of Natural Selection…

Natural selection holds that those living things that are stronger and more suited to the natural conditions of their habitats will survive in the struggle for life. For example, in a deer herd under the threat of attack by wild animals, those that can run faster will survive. Therefore, the deer herd will be comprised of faster and stronger individuals. However, unquestionably, this mechanism will not cause deer to evolve and transform themselves into another living species, for instance, horses.

Therefore, the mechanism of natural selection has no evolutionary power. Darwin was also aware of this fact and had to state this in his book The Origin of Species:

Natural selection can do nothing until favourable individual differences or variations occur.[275]

Lamarck's Impact

So, how could these "favourable variations" occur? Darwin tried to answer this question from the standpoint of the primitive understanding of science in his age. According to the French biologist Lamarck, who lived before Darwin, living creatures passed on the traits they acquired during their lifetime to the next generation and these traits, accumulating from one generation to another, caused new species to be formed. For instance, according to Lamarck, giraffes evolved from antelopes; as they struggled to eat the leaves of high trees, their necks were extended from generation to generation.

Darwin also gave similar examples, and in his book The Origin of Species, for instance, said that some bears going into water to find food transformed themselves into whales over time.[276]

However, the laws of inheritance discovered by Mendel and verified by the science of genetics that flourished in the 20th century, utterly demolished the legend that acquired traits were passed on to subsequent generations. Thus, natural selection fell out of favour as an evolutionary mechanism.

Neo-Darwinism and Mutations

In order to find a solution, Darwinists advanced the "Modern Synthetic Theory", or as it is more commonly known, Neo-Darwinism, at the end of the 1930's. Neo-Darwinism added mutations, which are distortions formed in the genes of living beings because of external factors such as radiation or replication errors, as the "cause of favourable variations" in addition to natural mutation.

Today, the model that stands for evolution in the world is Neo-Darwinism. The theory maintains that millions of living beings present on the earth formed as a result of a process whereby numerous complex organs of these organisms such as the ears, eyes, lungs, and wings, underwent "mutations," that is, genetic disorders. Yet, there is an outright scientific fact that totally undermines this theory: Mutations do not cause living beings to develop; on the contrary, they always cause harm to them.

The reason for this is very simple: the DNA has a very complex structure and random effects can only cause harm to it. American geneticist B.G. Ranganathan explains this as follows:

> First, genuine mutations are very rare in nature. Secondly, most mutations are harmful since they are random, rather than orderly changes in the structure of genes; any random change in a highly ordered system will be for the worse, not for the better. For example, if an earthquake were to shake a highly ordered structure such as a building, there would be a random change in the framework of the building which, in all probability, would not be an improvement.[277]

Not surprisingly, no mutation example, which is useful, that is, which is observed to develop the genetic code, has been observed so far. All mutations have proved to be harmful. It was understood that mutation, which is presented as an "evolutionary mechanism," is actually a genetic occurrence that harms living beings, and leaves them disabled. (The most common effect of mutation on human beings is cancer). No doubt, a destructive mechanism cannot be an "evolutionary mechanism." Natural selection, on the other hand, "can do nothing by itself" as Darwin also accepted. This fact shows us that there is no "evolutionary mechanism" in nature. Since no evolutionary mechanism exists, neither could any imaginary process called evolution have taken place.

The Fossil Record: No Sign of Intermediate Forms

The clearest evidence that the scenario suggested by the theory of evolution did not take place is the fossil record.

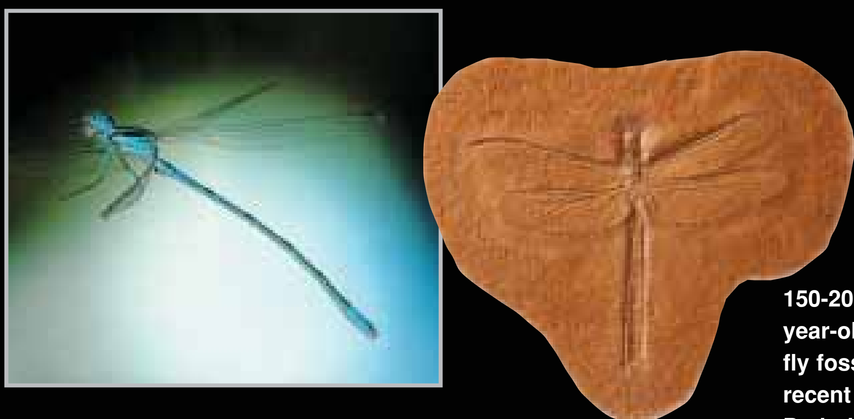
According to the theory of evolution, every living species has sprung from a predecessor. A previously existing species turned into something else in time and all species have come into being in this way. According to the theory, this transformation proceeds gradually over millions of years.

Had this been the case, then numerous intermediary species should have existed and lived within this long transformation period.

For instance, some half-fish/half-reptiles should have lived in the past which had acquired some reptilian traits in addition to the fish traits they already had. Or there should have existed some reptile-birds, which acquired some bird traits in addition to the reptilian traits they already



450-million-year-old horseshoe crab from the Ordovician Period.



150-200-million-year-old dragonfly fossil from the recent Jurassic Period.



100-150-million-year-old fossil shrimp from the L.Cretaceous Period.

The fossil record is a great barricade in front of the theory of evolution. The fossil record shows that living species emerged suddenly and fully-formed without any evolutionary transitional form between them. This fact is evidence that species are created separately.

had. Since these would be in a transitional phase, they should be disabled, defective, crippled living beings. Evolutionists refer to these imaginary creatures, which they believe to have lived in the past, as "transitional forms."

If such animals had really existed, there should be millions and even billions of them in number and variety. More importantly, the remains of these strange creatures should be present in the fossil record. In The Origin of Species, Darwin explained:

> If my theory be true, numberless intermediate varieties, linking most closely all of the species of the same group together must assuredly have existed... Consequently, evidence of their former existence could be found only amongst fossil remains.[278]

Darwin's Hopes Shattered

However, although evolutionists have been making strenuous efforts to find fossils since the middle of the 19th century all over the world, no transitional forms have yet been uncovered. All the fossils unearthed in excavations showed that, contrary to the expectations of evolutionists, life appeared on earth all of a sudden and fully-formed.

A famous British paleontologist, Derek V. Ager, admits this fact, even though he is an evolutionist:

> The point emerges that if we examine the fossil rec,ord in detail, whether at the level of orders or of species, we find - over and over again - not gradual evolution, but the sudden explosion of one group at the expense of another.[279]

This means that in the fossil record, all living species suddenly emerge as fully formed, without any intermediate forms in between. This is just the opposite of Darwin's assumptions. Also, it is very strong evidence that living beings are created. The only explanation of a living species emerging suddenly and complete in every detail without any evolutionary ancestor can be that this species was created. This fact is admitted also by the widely known evolutionist biologist Douglas Futuyma:

> Creation and evolution, between them, exhaust the possible explanations for the origin of living things. Organisms either appeared on the earth fully developed or they did not. If they did not, they must have developed from pre-existing species by some process of modification. If they did appear in a fully developed state, they must indeed have been created by some omnipotent intelligence. [280]

Fossils show that living beings emerged fully developed and



The theory of evolution claims that living species gradually evolved from one another. The fossil record, however, explicitly falsifies this claim. For example, in the Cambrian Period, some 550 million years ago, tens of totally distinct living species emerged suddenly. These living beings depicted in the above picture have very complex structures. This fact, referred to as the "Cambrian Explosion" in scientific literature is plain evidence of creation.

in a perfect state on the earth. That means that "the origin of species" is, contrary to Darwin's supposition, not evolution but creation.

The Tale of Human Evolution

The subject most often brought up by the advocates of the theory of evolution is the subject of the origin of man. The Darwinist claim holds that the modern men of today evolved from some kind of ape-like creatures. During this alleged evolutionary process, which is supposed to have started 4-5 million years ago, it is claimed that there existed some "transitional forms" between modern man and his ancestors. According to this completely imaginary scenario, four basic "categories" are listed:

1. Australopithecus
2. Homo habilis
3. Homo erectus
4. Homo sapiens

Evolutionists call the so-called first ape-like ancestors of men "Australopithecus" which means "South African ape." These living beings are actually nothing but an old ape species that has become extinct. Extensive research done on various Australopithecus specimens by two world famous anatomists from England and the USA, namely, Lord Solly Zuckerman and Prof. Charles Oxnard, has shown that these belonged to an ordinary ape species that became extinct and bore no resemblance to humans.[281]

Evolutionists classify the next stage of human evolution as "homo," that is "man." According to the evolutionist claim, the living beings in the Homo series are more developed than Australopithecus. Evolutionists devise a fanciful evolution scheme by arranging different fossils of these creatures in a particular order. This scheme is imaginary because it has never been proved that there is an evolutionary relation between these different classes. Ernst Mayr, one of the most important proponents of the theory of evolution in the 20th century, contends in his book One Long Argument that "particularly historical [puzzles] such as the origin of life or of Homo sapiens, are extremely difficult and may even resist a final, satisfying explanation."[282]

By outlining the link chain as "Australopithecus > Homo habilis > Homo erectus > Homo sapiens," evolutionists imply that each of these species is one another's ancestor. However, recent findings of paleoanthropologists have revealed that Australopithecus, Homo habilis and Homo erectus lived at different parts of the world at the same time.[283]

Moreover, a certain segment of humans classified as Homo erectus have lived up until very modern times. Homo sapiens neandarthalensis and Homo sapiens sapiens (modern man) co-existed in the same region.[284]

This situation apparently indicates the invalidity of the claim that they are ancestors of one another. A paleontologist from Harvard University, Stephen Jay Gould, explains this deadlock of the theory



The most important element of the propaganda campaign evolutionists conduct by means of the media is the way the utterly fictitious heroes of their accounts are depicted as ape-like creatures. The aim behind these imaginary representations, that rest on no scientific basis whatsoever, is to misinform the public and lead them to believe in evolution.

of evolution although he is an evolutionist himself:

> What has become of our ladder if there are three coexisting lineages of hominids (A. africanus, the robust australopithecines, and H. habilis), none clearly derived from another? Moreover, none of the three display any evolutionary trends during their tenure on earth.[285]

Put briefly, the scenario of human evolution, which is sought to be upheld with the help of various drawings of some "half ape, half human" creatures appearing in the media and course books, that is, frankly, by means of propaganda, is nothing but a tale with no scientific ground.

Lord Solly Zuckerman, one of the most famous and respected scientists in the U.K., who carried out research on this subject for years, and particularly studied Australopithecus fossils for 15 years, finally concluded, despite being an evolutionist himself, that there is, in fact, no such family tree branching out from ape-like creatures to man.

Zuckerman also made an interesting "spectrum of science." He formed a spectrum of sciences ranging from those he considered scientific to those he considered unscientific. According to Zuckerman's spectrum, the most "scientific"—that is, depending on concrete data—fields of science are chemistry and physics. After them come the biological sciences and then the social sciences. At the far end of the spectrum, which is the part considered to be most "unscientific," are "extra-sensory perception"—concepts such as telepathy and sixth sense–and finally "human evolution." Zuckerman explains his reasoning:

> We then move right off the register of objective truth into those fields of presumed biological science, like extrasensory perception or the interpretation of man's fossil history, where to the faithful [evolutionist] anything is possible - and where the ardent believer [in evolution] is sometimes able to believe several contradictory things at the same time.[286]

The tale of human evolution boils down to nothing but the prejudiced interpretations of some fossils unearthed by certain people, who blindly adhere to their theory.

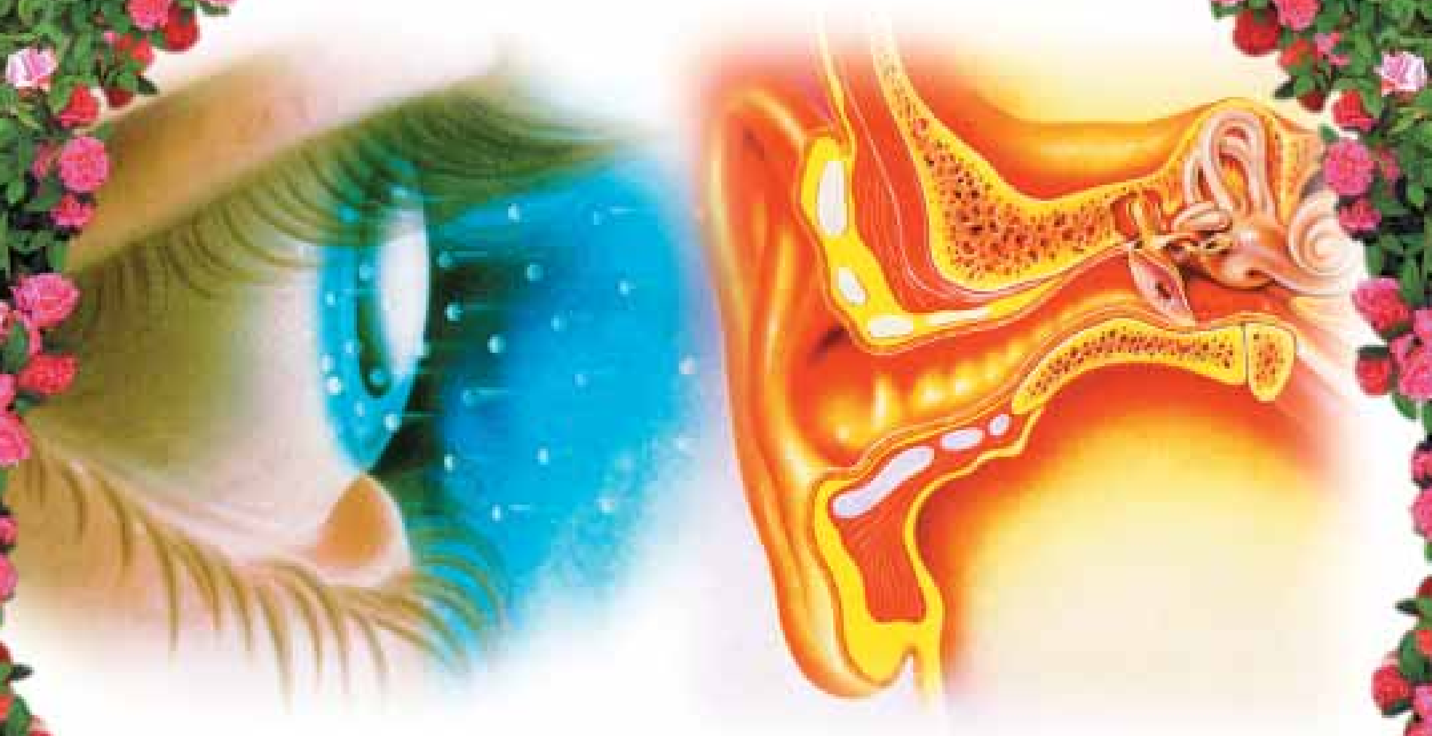
Technology In The Eye and The Ear

Another subject that remains unanswered by evolutionary theory is the excellent quality of perception in the eye and the ear.

Before passing on to the subject of the eye, let us briefly answer the question of "how we see". Light rays coming from an object fall oppositely on the retina of the eye. Here, these light rays are transmitted into electric signals by cells and they reach a tiny spot at the back of the brain called the centre of vision. These electric signals are perceived in this centre of the brain as an image after a series of processes. With this technical background, let us do some thinking.

The brain is insulated from light. That means that the inside of the brain is solid dark, and light does not reach the location where the brain is situated. The place called the centre of vision is a solid dark place where no light ever reaches; it may even be the darkest place you have ever known. However, you observe a luminous, bright world in this pitch darkness.

The image formed in the eye is so sharp and distinct that even the technology of the 20th century has not been able to attain it. For instance, look at the book you read, your hands with which you hold it, then lift your head and look around you. Have you ever seen such a sharp and distinct image as this one at any other place? Even the most developed television screen produced by the greatest television producer in the world cannot provide such a sharp image for you. This is a three-dimensional, coloured, and extremely sharp image. For more than 100 years, thousands of engineers have been trying to achieve this sharp-



ness. Factories, huge premises were established, much research has been done, plans and designs have been made for this purpose. Again, look at a TV screen and the book you hold in your hands. You will see that there is a big difference in sharpness and distinction. Moreover, the TV screen shows you a two-dimensional image, whereas with your eyes, you watch a three-dimensional perspective having depth.

For many years, ten of thousands of engineers have tried to make a three-dimensional TV, and reach the vision quality of the eye. Yes, they have made a three-dimensional television system but it is not possible to watch it without putting on glasses; moreover, it is only an artificial three-dimension. The background is more blurred, the foreground appears like a paper setting. Never has it been possible to produce a sharp and distinct vision like that of the eye. In both the camera and the television, there is a loss of image quality.

Evolutionists claim that the mechanism producing this sharp and distinct image has been formed by chance. Now, if somebody told you that the television in your room was formed as a result of chance, that all its atoms just happened to come together and make up this device that produces an image, what would you think? How can atoms do what

thousands of people cannot?

If a device producing a more primitive image than the eye could not have been formed by chance, then it is very evident that the eye and the image seen by the eye could not have been formed by chance. The same situation applies to the ear. The outer ear picks up the available sounds by the auricle and directs them to the middle ear; the middle ear transmits the sound vibrations by intensifying them; the inner ear sends these vibrations to the brain by translating them into electric signals. Just as with the eye, the act of hearing finalises in the centre of hearing in the brain.

The situation in the eye is also true for the ear. That is, the brain is insulated from sound just like it is from light: it does not let any sound in. Therefore, no matter how noisy is the outside, the inside of the brain is completely silent. Nevertheless, the sharpest sounds are perceived in the brain. In your brain, which is insulated from sound, you listen to the symphonies of an orchestra, and hear all the noises in a crowded place. However, if the sound level in your brain was measured by a precise device at that moment, it would be seen that a complete silence is prevailing there.

As is the case with imagery, decades of effort have been spent in trying to generate and reproduce sound that is faithful to the original. The results of these efforts are sound recorders, high-fidelity systems, and systems for sensing sound. Despite all this technology and the thousands of engineers and experts who have been working on this endeavour, no sound has yet been obtained that has the same sharpness and clarity as the sound perceived by the ear. Think of the highest-quality HI-FI systems produced by the biggest company in the music industry. Even in these devices, when sound is recorded some of it is lost; or when you turn on a HI-FI you always hear a hissing sound before the music starts. However, the sounds that are the products of the technology of the human body are extremely sharp and clear. A human ear never perceives a sound accompanied by a hissing sound or with atmospherics as does HI-FI; it perceives sound exactly as it is, sharp and clear. This is the way it has been since the creation of man.

So far, no visual or recording apparatus produced by man has

been as sensitive and successful in perceiving sensory data as are the eye and the ear. However, as far as seeing and hearing are concerned, a far greater fact lies beyond all this.

To Whom Does the Consciousness that Sees and Hears Within the Brain Belong?

Who is it that watches an alluring world in its brain, listens to symphonies and the twittering of birds, and smells the rose?

The stimulations coming from the eyes, ears, and nose of a human being travel to the brain as electro-chemical nervous impulses. In biology, physiology, and biochemistry books, you can find many details about how this image forms in the brain. However, you will never come across the most important fact about this subject: Who is it that perceives these electro-chemical nervous impulses as images, sounds, odours and sensory events in the brain? There is a consciousness in the brain that perceives all this without feeling any need for eye, ear, and nose. To whom does this consciousness belong? There is no doubt that this consciousness does not belong to the nerves, the fat layer and neurons comprising the brain. This is why Darwinist-materialists, who believe that everything is comprised of matter, cannot give any answer to these questions.

For this consciousness is the spirit created by Allah. The spirit needs neither the eye to watch the images, nor the ear to hear the sounds. Furthermore, nor does it need the brain to think.

Everyone who reads this explicit and scientific fact should ponder on Almighty Allah, should fear Him and seek refuge in Him, He Who squeezes the entire universe in a pitch-dark place of a few cubic centimetres in a three-dimensional, coloured, shadowy, and luminous form.

A Materialist Faith

The information we have presented so far shows us that the theory of evolution is a claim evidently at variance with scientific findings. The theory's claim on the origin of life is inconsistent with science, the evolutionary mechanisms it proposes have no evolutionary power, and



Someone who looks at a seal perceives it in his brain. Similarly, it is in his brain that he investigates and examines the features of that creature he sees in his brain. The things he learns reveal to him the prefection of Allah's creation and the superiority of His wisdom and knowledge.

fossils demonstrate that the intermediate forms required by the theory never existed. So, it certainly follows that the theory of evolution should be pushed aside as an unscientific idea. This is how many ideas such as the earth-centered universe model have been taken out of the agenda of science throughout history.

However, the theory of evolution is pressingly kept on the agenda of science. Some people even try to represent criticisms directed against the theory as an "attack on science." Why?

The reason is that the theory of evolution is an indispensable dogmatic belief for some circles. These circles are blindly devoted to materialist philosophy and adopt Darwinism because it is the only materi-

alist explanation that can be put forward for the workings of nature.

Interestingly enough, they also confess this fact from time to time. A well known geneticist and an outspoken evolutionist, Richard C. Lewontin from Harvard University, confesses that he is "first and foremost a materialist and then a scientist":

> It is not that the methods and institutions of science somehow compel us accept a material explanation of the phenomenal world, but, on the contrary, that we are forced by our a priori adherence to material causes to create an apparatus of investigation and a set of concepts that produce material explanations, no matter how counter-intuitive, no matter how mystifying to the uninitiated. Moreover, that materialism is absolute, so we cannot allow a Divine Foot in the door. [287]

These are explicit statements that Darwinism is a dogma kept alive just for the sake of adherence to the materialist philosophy. This dogma maintains that there is no being save matter. Therefore, it argues that inanimate, unconscious matter created life. It insists that millions of different living species; for instance, birds, fish, giraffes, tigers, insects, trees, flowers, whales and human beings originated as a result of the interactions between matter such as the pouring rain, the lightning flash, etc., out of inanimate matter. This is a precept contrary both to reason and science. Yet Darwinists continue to defend it just so as "not to allow a Divine Foot in the door."

Anyone who does not look at the origin of living beings with a materialist prejudice will see this evident truth: All living beings are works of a Creator, Who is All-Powerful, All-Wise and All-Knowing. This Creator is Allah, Who created the whole universe from non-existence, designed it in the most perfect form, and fashioned all living beings.

The Theory of Evolution is the Most Potent Spell in the World

It needs to be made clear that anyone free of prejudice and the influence of any particular ideology, who uses only his reason and logic,

will clearly understand that belief in the theory of evolution, which brings to mind the superstitions of societies with no knowledge of science or civilization, is quite impossible.

As has been explained above, those who believe in the theory of evolution think that a few atoms and molecules thrown into a huge vat could produce thinking, reasoning professors, university students, scientists such as Einstein and Galileo, artists such as Humphrey Bogart, Frank Sinatra and Pavarotti, as well as antelopes, lemon trees and carnations. Moreover, the scientists and professors who believe in this nonsense are educated people. That is why it is quite justifiable to speak of the theory of evolution as "the most potent spell in history." Never before has any other belief or idea so taken away peoples' powers of reason, refused to allow them to think intelligently and logically and hidden the truth from them as if they had been blindfolded. This is an even worse and unbelievable blindness than the Egyptians worshipping the Sun God Ra, totem worship in some parts of Africa, the people of Saba worshipping the Sun, the tribe of the Prophet Ibrahim worshipping idols they had made with their own hands or the people of the Prophet Musa worshipping the Golden Calf.

In fact, this situation is a lack of reason pointed to by Allah in the Qur'an. He reveals in many verses that some peoples' minds will be closed and that they will be powerless to see the truth. Some of these verses are as follows:

> *As for those who disbelieve, it makes no difference to them whether you warn them or do not warn them, they will not believe. Allah has sealed up their hearts and hearing and over their eyes is a blindfold. They will have a terrible punishment. (Surat al-Baqara: 6-7)*
>
> *... They have hearts they do not understand with. They have eyes they do not see with. They have ears they do not hear with. Such people are like cattle. No, they are even further astray! They are the unaware. (Surat al-A'raf: 179)*
>
> *Even if We opened up to them a door into heaven, and they*

spent the day ascending through it, they would only say, "Our eyesight is befuddled! Or rather we have been put under a spell!" (Surat al-Hijr: 14-15)

Words cannot express just how astonishing it is that this spell should hold such a wide community in thrall, keep people from the truth, and not be broken for 150 years. It is understandable that one or a few people might believe in impossible scenarios and claims full of stupidity and illogicality. However, "magic" is the only possible explanation for people from all over the world believing that unconscious and lifeless atoms suddenly decided to come together and form a universe that functions with a flawless system of organization, discipline, reason and consciousness, the planet Earth with all its features so perfectly suited to life, and living things full of countless complex systems.

In fact, Allah reveals in the Qur'an in the incident of the Prophet Musa and Pharaoh that some people who support atheistic philosophies actually influence others by magic. When Pharaoh was told about the true religion, he told the Prophet Musa to meet with his own magicians. When the Prophet Musa did so, he told them to demonstrate their abilities first. The verses continue:

He said, "You throw." And when they threw, they cast a spell on the people's eyes and caused them to feel great fear of them. They produced an extremely powerful magic. (Surat al-A'raf: 116)

As we have seen, Pharaoh's magicians were able to deceive everyone, apart from the Prophet Musa and those who believed in him. However, the evidence put forward by the Prophet Musa broke that spell, or "swallowed up what they had forged" as the verse puts it.

We revealed to Musa, "Throw down your staff." And it immediately swallowed up what they had forged. So the Truth took place and what they did was shown to be false. (Surat al-A'raf: 117-119)

As we can see from that verse, when it was realized that what these people who had first cast a spell over others had done was just an illu-

sion, they lost all credibility. In the present day too, unless those who under the influence of a similar spell believe in these ridiculous claims under their scientific disguise and spend their lives defending them abandon them, they too will be humiliated when the full truth emerges and the spell is broken. In fact, Malcolm Muggeridge, an atheist philosopher and supporter of evolution admitted he was worried by just that prospect:

> I myself am convinced that the theory of evolution, especially the extent to which it's been applied, will be one of the great jokes in the history books in the future. Posterity will marvel that so very flimsy and dubious an hypothesis could be accepted with the incredible credulity that it has.[288]

That future is not far off: On the contrary, people will soon see that "chance" is not a god, and will look back on the theory of evolution as the worst deceit and the most terrible spell in the world. That spell is already rapidly beginning to be lifted from the shoulders of people all over the world. Many people who see the true face of the theory of evolution are wondering with amazement how it was that they were ever taken in by it.

They said, "Glory be to You! We have no knowledge except what You have taught us. You are the All-Knowing, the All-Wise." (Surat al-Baqara:32)

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